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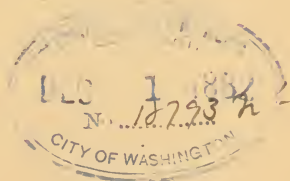
FUNDAMENTAL QUESTIONS

CHIEFLY RELATING TO THE BOOK OF GENESIS AND THE
HEBREW SCRIPTURES

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NEW YORK
G. P. PUTNAM'S SONS
27 & 29 WEST 23D STREET
1882

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PREFATORY.

THESE theses are an attempt to solve, in the light of the latest and maturest results of historical, archæological and scientific investigation, some of those great problems which have of late so agitated the Christian public. They are also a humble endeavor in the direction of that new Theology, a Theology historical, inductive, and strictly scientific, which is already taking form, and which is sure, at no distant day, to stand forth in full development to command the acceptance and belief of Christian men. Investigation has not finished its work, the realm of truth is as yet but half explored, and I am quite aware that the views and conclusions here presented can be, at the best, but an approximation to the truth. I offer these theses to the public, confident of but one thing respecting them, which is, that they are an attempt in the right direction; but in the hope that, however short they may have fallen of their aim, they may at least prove helps and stepping-stones to others in a better and more successful search after the truth.

SOUTHAMPTON, MASS.,

July 1, 1882.

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Fundamental Questions.

CHAPTER I.

DIVINE REVELATION.

I HAVE been called upon to give the reasons why I believe that the Bible is a divine revelation, the Word of God. The request is personal to myself. It is not that I should set forth the general, theological argument for the truth of the Scriptures, but that I should give the reasons why I myself believe, as I do without a shadow of doubt, that the Bible is a revelation from God. This question I will endeavor to answer.

And in the first place, negatively:

• It is not because the Bible so asserts for itself. The Koran does the same; and on this ground I could not tell which to choose, or whether the claims of both might not be equally false.

Nor is it because the Church so teaches; or because I was brought up in this belief, and those around me so believe. The Mohammedan and the Hindu might believe in their sacred books for the same reasons, and I should be no better off than they.

Nor does my faith rest, primarily, upon the miracles of the Bible. These miracles were evidence to those who saw them of a divine power and authority in those who wrought them; but they are not so to me. I ask, I have the right to ask, I am compelled to ask: Were these miracles ever wrought according to the account here given? No amount of human testimony, no conceivable weight of evidence given by those who claimed to have been witnesses of the fact, could ever prove to me that a miracle had been wrought in our own day. Suppose it were claimed, as it was claimed a few years ago in behalf of a Roman Catholic priest in Pennsylvania, that a man of our own time had raised a dead body to life. And suppose that a thousand of the best, the wisest, the most honest of men should testify under oath that they had seen the miracle performed. Their united testimony would bring no conviction to me. I should still feel that there must have been some deception or some mistake. To me such a miracle could not be proved. And of the miracles recorded in the Bible, I must have evidence very clear and very decisive before I can believe in them at all. I do believe in them with an undoubting faith, because they are recorded in the Word of God; but I could believe them on no other evidence. I must first find other proof that the Bible is true before I can believe in the miracles. But when on other grounds I am convinced that the Bible is the Word of God, and that its record is perfect truth, then, with fullest faith I can believe in the miracles there recorded. Then these miracles assume to my mind an importance and value which no words can express. I see in them the clearest possible manifestation and illustration of the power and authority, the presence and the providence, the grace and the guardian care of our Father and our God.

Nor, once more, do the prophecies, by themselves alone, afford a sufficient ground for my faith? After I believe in the Bible, the prophecies appear to me a glorious embodiment of the truth of God. But if, on other grounds, I doubted the truth of the sacred volume, I should be able, as others have been, to explain the prophecies away.

And now positively: Why do I believe, with a faith so perfect that to me all doubt is impossible, that the Bible is the Word of God?

I believe this:

I.—*Because the Bible, though many, is one.*

The Bible is certainly the most heterogeneous book ever compiled. It was composed by some forty different writers, each expressing freely his own ideas, at intervals stretching through fifteen hundred years of time, in states of society immensely different, and in four different languages. In the work of these many writers we find literary compositions of almost every kind. There are history, law, poetry, prophecy, biography, personal narratives,—preaching, philosophy, and letters. Never, surely, in any other case, was such a singular medley of dissimilar materials united in a single book. And yet, the more I study it, the more deeply do I feel that no other book was ever so absolutely one. From first to last, from beginning to end, it is one teaching, one truth, in perfect harmony with itself. But more than this. In this truth of the Bible there is a regular and wonderful development. From beginning to end, through all these many and various treatises, the one doctrine steadily grows and expands; unfolding itself into a grand and symmetrical system of truth, which at last stands before us perfect and complete. As I think of this unity, and this grand development of truth,

which characterize the Bible as a whole, I see clearly and certainly one mind, one intelligence, one purpose, one supervising control. But what mind, and what supervising control? I know of but one possible answer to this question. I must say, as the great apostle said eighteen centuries ago: All Scripture is given by inspiration of God.

But I believe this:

II.—*Because the Bible is more than a systematic unfolding of truth; because, in its moral teachings, it is only truth.*

From first to last there is no error, no false teaching, nothing wrong. This is the great wonder. Here is a book of which the fundamental and most essential parts were unquestionably written more than three thousand years ago, before science, before philosophy was born; when darkness covered the earth, and gross darkness the people. How was it possible that a book so written, by such men, at such times, amid such surroundings, should have been kept so entirely free from all error, from all false views and false teachings of every kind? To this question I can see but one answer. I am constrained to say again: All Scripture is given by inspiration of God.

I believe this—

III.—*Because the Bible is the full explanation, and the only possible explanation, of the world and the mystery of time.*

Without the Bible, the aspect which the world presents to our minds, through all its history, is dark and gloomy indeed. To many a materialistic philosopher, rejecting the Bible, having no faith in God, and no faith in his fellow-men, the world has seemed, as with such views it might well seem to him, a mere chaos, without order or

purpose, or end. It has seemed one vast bear garden; a wild arena of warring forces, principles and passions, dark, evil, and hopeless. Human life has seemed an evil, a scene of misery and trouble, the man of learning not the happier for his superior knowledge, but only worse off than other men, because seeing the evils around him more clearly than they. The world itself, if created at all, these men have been ready to pronounce one huge botch and abortion of the Creator's hand. Doubtless, for these dismal teachings of a wretched atheism, even without the Bible, there is neither reason nor excuse. Doubtless, as Paul has told us in the first chapter of Romans, it is possible to learn, and to learn with clearness and certainty, much of God, much of his character and government, and much of the plan of his providence, from the book of Nature alone. But the world is full of mystery, and full of great and terrible evils, which science alone could never explain, which without the Bible we could never understand. But no sooner do we open the Bible and understand its teachings than at once all is order, all is light. The Bible explains to us the world and the mystery of time. It teaches us to see, in the long history of the physical creation and of the human race, the steady unfolding of the vastest, grandest plan ever known or imagined by the human mind; a plan reaching from eternity to eternity; a plan all-comprehending, harmonious, complete, in which our reason can rest with full satisfaction and content.

But here surely is a most wonderful thing. The Bible explains to us clearly and certainly the universal plan, the grand unfolding of this world's history; and yet the last verse of the Bible was written more than eighteen hundred years ago, in the very childhood of scientific

knowledge, and when as yet this grand unfolding and development had never been seen, had never been imagined or dreamed of by any human mind. How was it possible that such a book should be to us and to all the coming generations of men the one and only key, but the sure and sufficient key, to unlock and explain the whole mystery of time? Again I say—I can give but one answer to this question:—This book was given by inspiration of God.

I believe that the Bible is a divine revelation—

IV.—*Because in every point God has endorsed and verified it in his other book, the book of his works and his providence.*

The Bible tells us of God, a God holy, omnipotent, and supreme. It tells us that God made man in his own image, with boundless capacities for progress and growth. It tells us of the law of God, holy, just, and good, which all men are bound to obey. It tells us that virtue and righteousness are the necessary conditions of human well-being, and that the wages of sin is death. It tells us that all men had sinned; that the world was lost in sin, dark in the gloom of a moral night. It tells us that for this dark and evil world, God had purposes of mercy and redeeming grace; that far back in the early ages of human history he established in the world a kingdom of righteousness and truth; that in the fulness of time he sent forth his Son to preach far and wide the blessed tidings of salvation for all; that the Christian Church, founded upon the Gospel of the crucified and risen Son of God, was destined to extend its peaceful conquests, until Christ the Lord should reign in millennial glory over all the earth.

Now all this is given us as the moral plan and diagram of the world we live in, of the system of things of which

we ourselves form a part ; and whether it is true or not true, we can very easily ascertain.

I have in my hands a description of what is called the great Corliss engine ; a gigantic motive power which is said to move its acres of powerful machinery in the great hall at Philadelphia as easily and quietly as the clock ticks upon my shelf. I have full plates and diagrams of this tremendous engine, with complete statements and calculations of all that it is, and all that it can do. Now how shall I verify these statements, and assure myself whether there really is in existence any such thing as the mighty machine here described ? It is very easily done. With my papers in my hand I go to Philadelphia, stand in the presence of the great engine, and look upon it as it does its work. Point by point I compare my drawings and specifications with the actual facts before me, and in every particular I find them perfectly true.

And so I take the Bible and place it side by side with the living, moving world ; comparing it point by point with the actual reality of things in the history of the world and the experience of men. Most satisfying, most decisive is the result. As face answereth to face in water, so do the facts of the moral world answer to the written Word. Here is the hand of God, a God just, omnipotent, and supreme. Here are the law and the kingdom of God, everywhere controlling the destinies of men. Here are the blessings of virtue and righteousness, and here is the curse of an inexorable law upon all wickedness and wrong. Here are men ignorant and sinful, guilty and lost ; and here also are men forgiven and cleansed, transformed and redeemed. Here, too, is Christianity, the one grand, central fact of human history, subordinating all other facts to itself, ever extend-

ing its peaceful reign, and holding in itself the certain promise of a coming day when a Christian freedom, with all its attendant blessings, shall become the common birthright of all mankind. So is the written Word verified and confirmed by the facts of history and experience. God has endorsed it; he has repeated it, and written it over again in his works and his providence. I know that it is true. We say: There are two books of God, the book of his written Word and the book of his works. But these books are not two; they are but halves of one perfect, harmonious whole, each dependent upon and explaining the other, the second book rewriting and verifying the first. The Bible is the explanation of the world; it is the law of the world; it is the plan of God's kingdom in the world; it is the promise and hope of the world: and, therefore, I know that it is given by inspiration of God.

On these grounds I feel that the demonstration is complete. For full assurance in my faith I need no further evidence. Yet there are still other proofs as convincing to my mind as those already cited. For—

V.—*The Bible commands my conscience.*

The law of right and truth written in the Bible is a law written with equal clearness and authority upon my own nature. I see and know that the God who made me, who gave me my being, and fixed the laws of my nature, is the author also of this written Word. That which the Bible tells me is right, I feel and know is right. That which the Bible tells me is wrong, I feel and know is wrong. And so it is with virtue and the rewards of virtue, with sin and the punishment of sin, with religion, with holiness of heart and life, with all duties to men, with all duties to God. On every page the Bible appeals to my own nature, to my reason, to my conscience. Every

word is a word of authority to which my conscience, my reason, my whole being is constrained to bow. It speaks to me as God's Word, a Word heard, recognized, acknowledged. It binds my conscience. To me it is the Word of God.

But I hold this great truth for another reason, which, to me, is full and sufficient in itself alone. It is because—

VI.—*In the Bible my soul finds full satisfaction for every longing, for every need.*

I long for some certain knowledge of God, and here God is fully, clearly revealed. I long no less for some clear and satisfying knowledge of myself. I want to know who and what I am, from what source I sprung, for what end I was made, by what laws I am bound, how long I am to exist, and what destiny lies before me. I open the Bible, and there all these questions are fully answered. As it reveals God to my knowledge, so it reveals me to myself. I long to know what is right and what is wrong; what duties I owe, and what evils I must avoid; what will debase and enfeeble my nature and work me ill; and what will strengthen, ennoble, and perfect my manhood. I long to know what course of life I must pursue to promote and ensure my highest good, and to escape that wreck and destruction of my moral interests, of which I see dangers on every hand. All these things the Bible tells me, tells me clearly, tells me with authority, and with a fulness of knowledge which satisfies my soul. I long for some promise, some steadfast hope to illumine the dark unknown of the future before me, and I find it here. I long for a Father's love, for a Father's guidance and care; and here my desires are satisfied. I long, as even the poor Hindu has longed these three thousand years, and as the human soul must

always long, for union and fellowship with the divine; and here comes to me the blessed assurance: Beloved, now are we the sons of God. I long for the opening of some large, some immortal destiny to my immortal life; and here such a destiny opens gloriously before me. All this the Bible does for me, and the Bible alone. I know that it must be from the same hand which gave me my being. Every gift fills a want which God has made, satisfies a longing which God has implanted. It is all the Word of a Father's love, a Father's wisdom, a Father's truth. To every word my soul responds. I feel, I know that it is true. It is the Word of God.

These, then, are the grounds of my faith, the reasons why I believe, with fullest conviction, that the Bible is the Word of God.

1. Because, in all its many books, it is one complete and harmonious whole. The work of many different authors, each of them writing naturally and freely, in different languages, in widely varying stages of society, and through fifteen centuries of time, the Bible is yet one embodiment of steadily unfolding truth, harmonious, symmetrical, complete.

2. Because the Bible is truth, and only truth. From beginning to end, in all its moral teachings, there is no error, no false teaching, nothing wrong. It is truth pure and unalloyed.

3. Because it is the full and only explanation of the mystery of time and the world in which I live. Without the Bible the world is a wild battle-ground of contending forces, full of disorders, and full of evils, the mystery of which no human wisdom could ever explain. I open the Bible, and at once the mystery is explained; confusion becomes order, and darkness light. In this divine revelation I see the creating God, the sustaining

providence, the wise and all-controlling purpose, the glorious and surely approaching end.

4. Because this book of his holy Word God has endorsed and confirmed, verified and written over again, in his other book, the book of his works and his providence.

5. Because it binds my conscience. Because the law of right and truth written in this book is written also upon my own nature. Because it appeals with irresistible force to my own nature, my own conscience, my own reason. Because it is a Word of divine authority, before which my whole being is constrained to bow.

6. Because it satisfies my soul. In this book every longing of my immortal nature is satisfied, every want is met and filled. It gives me the knowledge of God and the knowledge of myself. It irradiates with clear and certain light the whole duration of my existence, in time, and in the future beyond. It gives me the promise of a Father's love and protecting care ; of a Saviour's redeeming and transforming grace ; and of everlasting blessedness and glory in the life to come. It tells me all that I need to know, and in it my soul is at rest.

And now, to sum up all in a single word :

I believe that the Bible is the Word of God because it is the sun of my moral and spiritual world.

The untaught rustic, as he looks up to the sun shining in the heavens, has little philosophy respecting its light and heat. He only sees its glory, and rejoices in its beams. He knows that to him the sun is comfort and food, is light and life ; that without the sun, he, and the whole world of living things, must speedily die in frozen night. And so it is that the humble and unlettered Christian, although he can give no clear and logical statement of the grounds of his faith, feels and knows that

the Bible is the Word of God. It is the sun of the moral world, and of his own spiritual life. It dispels all darkness, reveals all things in earth and heaven, in time and eternity, to his eye of faith. But even this figure does not include all that the Bible is to him. It is more than light and warmth. It is the bread on which he feeds. It is water, living water, for his thirst. It is balm and healing for his spiritual maladies and infirmities. It is comfort and peace in times of sorrow and trouble. It is life immortal and divine. For by it are given unto him exceeding great and precious promises, whereby he is made partaker of the divine nature.

CHAPTER II.

THE CREATION.

THE Bible is the Word of God, but not his only Word. He has two books, each of them written by his own finger, and one of them just as much the record of his truth as the other. One of these books is his revealed Word; the other is the book of his works and his providence. These two books are intended to go together; and neither of them can be understood unless studied in the light of, and as explained by, the other. This is pre-eminently true of the first chapter of the book of Genesis. This chapter cannot be understood if studied in the light of Scripture alone. Thus studied, it seems to teach that the whole work of creation was performed in six days of twenty-four hours each. So for thousands of years it was understood. But in God's other book we have the parallel record, written out in almost infinite fulness and minuteness. And no sooner do we begin to study this record than we see at once how entirely inadequate and erroneous is the old interpretation of this passage of the written Word. We see that the word day is used in this chapter, not of a single revolution of the earth upon its axis, twenty-four hours in length, but of an epoch, or long period of time; and that we have in this chapter, condensed into a single page, the outline of an inconceivably vast and multiform system of the works of God, carried on through millions of years. We see also that this outline, although written in the infancy of hu-

man knowledge, and thousands of years before true science had its birth, is yet scientifically correct and true; that upon this point, as upon every other, God's two books are in perfect harmony and agreement, explaining and substantiating each other.

Upon the truth and authenticity of this record of the book of nature, parallel to and explaining the history of creation in the book of Genesis, in respect to its leading facts and the general course of events, there rests not the shadow of uncertainty. It lies spread before us just as God wrote it and left it, for the instructed mind to read in the certainty of knowledge.

Let us now address ourselves to the study of this biblical record of the six days of creation, as it is illuminated and explained by the record of God's other book, the book of his works in the realm of nature. As we do this, I think we shall see the perfect harmony of the two records, the perfect agreement of this first chapter of Genesis with what are thus far the well-established facts of geological science.

As we begin our study, there are three preliminary points to be observed.

1. This chapter was written in the earliest age of human cultivation and intelligent thought; an age of which both the ideas and the language were very meagre and narrow, the merest germs of what they were afterward to become. And yet the thought and language of this early age, the simple childhood of the race, were the only medium through which, at that time, the great revelation could be communicated and expressed. All that could be given, under these circumstances, was a simple, pictorial outline of a vast and stupendous process, of which, in its actual unfolding, the writer of this chapter was capable of no true conception.

2. The writer tells the story of the creation as it would have appeared to his own view, if he could have watched it through all its course from his own standpoint upon the surface of the earth. He could, in fact, tell the story in no other way. Of science, of the heavenly bodies, of any other world than this, he knew nothing at all. He must tell the story, if he told it at all, from his own point of view. We shall find this point of the very highest importance to a correct understanding of the first chapters of Genesis.

3. As a history of the actual unfolding of the vast systems of animal and vegetable life, the account given in the first chapter of Genesis is, and was meant to be, very incomplete. The actual process of this creation was a work immense and boundless almost to infinity; a work carried on, probably, through millions of years. In the thought and language of that early age that story could not be told. Neither the writer of this chapter, nor any other human being for many centuries afterward, was capable of understanding it. All that could be done, all that there was any occasion to do, was just that which was done, and done completely, perfectly, in this chapter. The work of creation was made to pass in vision before the writer's mind in six successive stages, each having its beginning, its progress, and its end. But of the time covered by these several stages, whether it were a day or an age, he evidently had no idea. We have thus given us in this chapter a simple and pictorial, but full and comprehensive outline of the great creative work as, through all its successive stages, it was begun, carried forward, and completed by the almighty power of God. The account of the creation thus given was fully sufficient for the instruction of men through all the earlier stages of their intellectual development, and one

which, when science should have explored and interpreted the full history of the material universe from the pages of God's other book, would be found in perfect harmony and agreement with that larger record.

With these three points in mind, let us pass on now to the study of this history of the work of creation in its six successive days.

I. "In the beginning," we read, "God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said: Let there be light; and there was light. And God divided the light from the darkness, the day from the night. And the evening and the morning were the first day." In his other book, God has given us a full and minute history of this first stage of his great creative work. From this record we know that this first day of creation was a period of almost inconceivable length. And yet it is the simple truth that of the vast development of all these millions of years, the brief statement contained in these four verses of the first chapter of Genesis is scientifically true and exact. The earth was truly without form, and void, a mere burning chaos of the elements. And when, in the slow lapse of ages, its crust cooled and hardened, and the waters began to gather upon its surface, darkness was upon the face of the deep. Not because there was no light, for the sun was in its place, shining then as now. But upon the surface of the globe, the stand-point from which the sacred narrative is given, all was rayless, impenetrable darkness. And why? Because the tremendous heat of the fiery mass of the earth had driven off in the form of vapor every thing that could be vaporized among all its elements,—all that now makes the

6th Day	Recent.	Modern.	Neozoic (Recent Life).	Man.	All forms of modern vegetation.
		Post-Pliocene, or Glacial.			
	Tertiary.	Pliocene.		Mammalia.	
		Miocene.			
		Eocene.			
5th Day	Secondary.	Cretaceous.	Mesozoic (Middle Life).	Birds.	Oaks, Figs, Tulip-trees, etc. Palms, Cycads, Pines.
		Jurassic.		Sea-monsters.	
		Triassic.		Reptiles.	
4th Day	Primary Rocks.	Permian.	Palæozoic (Ancient Life).	Oceanic Period. Diminution of life. Signs of glacial cold.	
		Carboniferous, or Coal Period.		Amphibians.	Immense vegeta- tion—Tree-ferns, Club-mosses, and Pines.
Devonian.		Fishes.			
Silurian.		Mollusks.		Mosses.	
Cambrian.		Corals.			
		Crustaceans.		Algæ.	
3d Day			Eozoic (Dawn of Life).	Abundant development of coralline animal life, source of Primitive Limestone.	
				Abundant growth of sea-weed or sea-moss in heated ocean waters, source of the Graphite.	
2d Day			Eozoic (Dawn of Life).	First glimmer of light.	
				Waters of a universal boiling ocean.	
1st Day			Azoic (No Life).	Deluges of rain — vapor growing thinner.	
		Cooling crust surrounded by mass of densest vapor.			
		A burning Globe.			

waters of the sea and land, all the sulphur, all the metals, and a large part of the material of all the stratified rocks. And through this huge mass of densest, blackest vapor, everywhere enfolding the earth, no ray of light could penetrate to its surface.

But in the long course of ages a great change took place. The burning globe was slowly but steadily cooling off; and as the cooling process went on, huge and constant deluges of thick, corrosive rain were poured upon the now solid crust, until the waters of a vast and boiling ocean covered the whole surface of the earth. And then, beneath the still black and impenetrable mass of overhanging vapor, the Spirit of God moved upon the face of the waters in preparation for the incoming of order and life. Meanwhile, the down-pouring of the water floods still went on, until at length the time came when God said: "Let there be light; and there was light." The mass of vapor had so far precipitated its darker, grosser elements, had so far been clarified and lightened, that for the first time the light of the sun could now penetrate to the surface of the earth. And so, dim and obscure, like the early dawn of a dark and cloudy morning, there was light upon the earth. The day was divided from the night, and the long, dismal period of the first day of creation came to an end.

II. The biblical record of the second day is very brief. It is in substance simply this. "And God said: Let there be a firmament in the midst of the waters to divide the waters above from the waters beneath. And it was so; and the evening and the morning were the second day." It has seemed to many that this account of the second day of creation amounted to nothing at all as a statement of actual truth. They have understood it as affirming only, in accordance with the ideas of the ancient world, that

on the second day God created a solid, crystalline firmament to uphold the waters of the clouds, and separate the heavens from the earth. A very short study will show us how wide of the truth this interpretation is ; and that this statement, in its comprehensive brevity, is both a true and an adequate account of the second stage of the great creative work.

At the end of the first day, the solid globe had been formed with its covering of waters ; light had penetrated to its surface ; the distinction between day and night could be perceived. But the huge mass of poisonous vapors, dense and dark, still closed in heavily upon the earth. If there had been eye to see, vision would have been impossible, except of objects near at hand. Of vital air, in which any living thing could breathe or exist, as yet there was none. But the slow course of ages wore on until at last the second day came to an end, and then all was changed. God had placed a firmament in the heavens to divide the waters above from the waters below. And if at that point of time there had been a man upon the earth to observe, he would have looked up, just as we do now upon a dark and rainy day, through a true atmosphere, in some degree transparent and clear, to the over-arching clouds above. Now, as the grand panoramic vision passed before the mental eye of the writer of this chapter, and he saw a clear, transparent atmosphere forming itself about the earth, how else could he describe this great fact of the second day, than in the language he has used ? In common with all his contemporaries, he fully believed in a solid, crystalline firmament. He knew nothing of the air as a ponderable, elastic fluid, upholding the weight of the clouds. He knew of no other way to describe the great change of the second day than as the creation of the firmament to uphold the clouds and the stars, and to separate the heavens from the earth.

Other changes vast and numberless had meantime been going on, to which no reference is here made. But, as the biblical account truly implies, the one grand, essential feature in the work of this second day of creation was the formation of an atmosphere, the necessary condition of life to all the orders of living things which afterward, in long succession, were to have their home upon the earth. It was an atmosphere as yet very imperfect and impure, in which probably no lung-breathing animal of the present day could have lived an hour. The surface of the ground was still not only warm but hot. Evaporation from the face of the waters was rapid and immense. The mass of vapor still hung dark and heavy over the earth, and a constant deluge of rain was still poured upon its surface. But an atmosphere had been formed; the world was ready for life. Life in its lowest forms had in fact already begun; and long before the end of this period multitudes of living things, both vegetable and animal, were peopling the deep waters of the sea, and the marshes and shallows upon its borders. And so the evening and the morning were the second day.

III. We may regard the second day as commencing with the slates, and including what are known, in geological language, as the Cambrian and Lower Silurian periods. The third day will then include the Upper Silurian, the Devonian or Old Red Sandstone, and the Carboniferous or Coal periods. On the third day, we are told, God said: "Let the dry land appear, and let the earth bring forth grass, the herb yielding seed, and the fruit-tree, whose seed is in itself, after his kind." Of the essential truth of this statement, no intelligent man can doubt. The higher order of plants and trees, it is true, did not appear at this early age. But that an enormous growth

of grass and herb and tree, including pines, did then flourish upon the earth, is one of the most familiar of scientific facts. Nearly all the immense deposits of coal over all the globe were laid down countless ages ago in this third day of creation. And the miner of to-day as he brings to the light the hidden characters of this ancient writing of the finger of God, can point out the perfect impress of the plants and leaves, the stems, stalks, and tree-trunks of that enormous vegetation which was called into being on this third day of the Creator's work. It was on this third day that God said: "Let the dry land appear." In these words we have the statement of a great geological fact. Down to the end of the Silurian period, geologists tell us that but little dry land comparatively, some narrow and unstable continents, a few islands here and there in the all-covering ocean, had as yet appeared.¹ In the Devonian period these islands were greatly multiplied, their surface greatly extended. In the succeeding or Carboniferous age, the islands grew to widely extended continents, covering a considerable portion of the earth's surface. It seems probable that it was not so much over the vast, soilless expanses of these new continents, as upon the wide-spreading flats and marshes upon the borders of the sea, that there sprung up and flourished for ages, that incredibly rank and wide-spread vegetation which has been preserved to our day in the form of coal.

IV. On the fourth day, the record proceeds, God said: "Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And God made two great lights: the greater light to rule the day,

¹"The surface of the earth (in the Upper Silurian) was a surface of great waters, with the continents only in embryo—one large area and some islands representing that of North America, and an archipelago that of Europe."—Dana's "Geology," p. 183.

and the lesser light to rule the night. He made the stars also. And God set them in the firmament of the heaven to give light upon the earth."

This part of the scriptural statement needs to be carefully and particularly considered; because in the record of the Creator's work on the fourth day has been found the great and seemingly insuperable difficulty in the interpretation of the first chapter of Genesis. This record has been understood as declaring that on the fourth day God *created* the sun, moon, and stars; while it is certain that they had been shining on in their places as long as the earth itself had existed in the form of a solid globe. Principal Dawson tells us that away back in the Primordial or Cambrian period, that is, in the middle ages of the second day of creation, in the shrinkage cracks, formed, as they are formed still, by the intense heat of the sun on the soft and yielding mud, but which in this instance afterward hardened into the Cambrian rocks, we see clear indications that the sun was then shining on the earth, just as it shines to-day.¹

The difficulties of this passage have seemed very great; but we can now see that they are only in seeming, and that in reality we have in these verses an account, which is entirely and exactly correct, of what was the most important feature of the fourth great stage of the Creator's work; remembering only that the story is told as by a human observer, watching the unfolding order of events from the surface of the earth. And now, in the first place, let us observe that there is no intimation in these verses that on the fourth day God *created* the sun and the moon. What is said is simply this: On the fourth day God said: *Let there be lights in the firmament of the earth.* We are indeed told that on this day God

¹ "Story of the Earth and Man," p. 48.

made the stars; but the stars, we must remember, according to this writer's ideas, were not worlds or spheres, but only twinkling lights. All that his language means is, that on the fourth day God placed these twinkling lights in our firmament, made them visible from the surface of the earth.

And now let us observe again, that in telling us that the shrinkage cracks of the old Cambrian age were caused by the heat of the sun, the geologists are strangely forgetful of their own facts. A loaf of bread will bake just as fast by heat from below, as by heat from above; and untold years after the Cambrian age, in the great Coal period of the third day of creation, the internal heat of the earth was still so intense as to bake our anthracite coal from common peat into that glassy stone with which we are so familiar.¹ In the Cambrian age, the surface of the ground was not only warm, but hot; so that, in every considerable intermission of the ever-pouring rains, by the internal heat of the earth alone, the rapidly drying mud would parch and crack. At that early period, a transparent atmosphere was but just beginning to form itself under the mass of vapors which always hung, huge and dark, over the earth. Through that impenetrable covering, during all the ages of the Cambrian period, it seems very certain that the sun never shone. More than this. From the character of the life which filled the earth all through the Coal period, and the extent of its semi-tropical vegetation, stretching northward, as it did, beyond the Arctic Circle, it is clear that down even to the close of that period, the air was still loaded with impurities and with the mass of vapor ever ascending from the warm and steaming earth. We

¹ All through the Carboniferous period the internal heat of the earth was so great that there was no perceptible difference in climate between the equator and the poles.—Dana's "Geology," p. 231.

may affirm with all confidence that down to the end of the Coal period, and of the third day of creation, the overarching firmament of clouds was never broken, that the eye of no living thing upon the earth had ever seen either sun, or moon, or stars.

But with the fourth day there came a change. At length the last stage of the long process by which, through so many ages, the earth had been prepared to be the abode of the highest orders of created things was complete. The atmosphere below was cleared and purified; the ancient arch of clouds was broken and dispelled; and, for the first time in all her history, the sun, moon, and stars looked brightly down upon the smiling earth. God had set them for lights in the firmament of heaven to be thenceforth for signs, and for seasons, and for days, and years.

V. and VI. The world was now ready for new and higher forms of life. Accordingly, we are told that on the fifth day God said: "Let the waters bring forth abundantly every thing that moveth in the waters"; also, that on this day he created great sea-monsters and every kind of fowl. On the sixth day quadrupeds were created in all their many families, and finally, man himself.

Now the point to be especially noted in this connection is this. No philosopher of the present day could write a brief statement of the unfolding of the great system of animal life upon our globe through these two great periods, each of them hundreds of thousands of years in duration, more perfectly true, more scientifically exact, than the account given us in these few verses of the first chapter of Genesis.

Geologists divide the history of life on this planet into three periods: the Palæozoic, or Ancient Life; the Mesozoic, or Middle Life; and the Neozoic, or Recent Life.

The Palæozoic period includes the latter part of the second day, and the third and fourth days of Genesis; the Mesozoic corresponds to the fifth day; and the Neozoic to the sixth day. In the Palæozoic period, during which there is in Genesis no reference to the creation of any living thing, there was, in fact, a vast development of animal life. Innumerable creatures, all of them low and coarse in type, but many of them monstrous and terrible in form, swam in the waters, or crawled upon the mud of that ancient world. But here comes in a strange fact, and a fact exactly in accordance with the record in Genesis. In the fourth day, in what geologists call the Permian age, the age immediately following the great Coal formation, the continents of the Carboniferous period settled again beneath the waters, and the ocean once more covered almost the whole surface of the globe. In this age, through the great disturbances which took place in all the crust of the globe, and the filling of the water and the air with poisonous gases, almost all these earlier forms of life—the sharks and a few others still survived—disappeared, leaving a comparatively empty world for the new and higher forms of life now to be introduced.

And now, turn to any geological table of the successive forms of life through these two great periods, the Mesozoic of the fifth day and the Neozoic of the sixth day, and you will find it but a mere amplification of these verses of the first chapter of Genesis. All the kinds of fishes which now swim in our waters; oysters, lobsters, crabs, and all the forms of shell-fish; infinite varieties of insect life; great reptiles and sea-monsters of many different kinds, most of which had ceased to exist before the end of the fifth day; and, finally, many different species of birds;—all these were brought forth abundantly in the Mesozoic period the fifth day of the Creator's work.

And then in the Neozoic age, the sixth day of creation, appeared the highest form of animal life, including man;—the vast and various family of the mammalia; that is, animals of every class and order which suckle their young. Thus was the Creator's work at last accomplished. The vast cycles of time through which it had been so long and so slowly unfolding were complete, and the evening and the morning were the sixth day.

And now, in conclusion, I have this to say: On any other hypothesis than that of divine inspiration, this first chapter of Genesis, and in particular this account of the fifth and sixth days of creation, is the most unaccountable production ever written by the pen of man. Consider by whom this chapter was written. It was written by a man who lived far back in the early infancy of human knowledge; a man who had not, and could not have, any knowledge whatever, any least conception or suspicion, of the actual reality of the vast development of which he was telling the story. And yet, of that development, going on through countless ages, he has followed the order of events in a full and comprehensive outline; an outline so true and exact, that not one mistake or defect can be pointed out in it from beginning to end. How could such a thing be? How did this man know that a robe of waters covered the earth before a ray of light from the sun had penetrated to its surface? How did this man know that the enormous vegetation of the Coal period had flourished two and three of the great creative days before the higher animals were called into being? How did he know that it was not until the fourth day that the sun shone clearly upon the earth? How did he know that fish of every kind, gigantic reptiles, and birds filled the earth on the fifth day, while the mammalia, and man,

the crown of all, were not called into being until the sixth day, at the very close of the long creative work? Clearly, he wrote better than he knew. Some vision of the grand evolution of material things passed before his mental eye, and the story of creation, as he thus saw it, he has told. Science examines this story, and finds it true and exact in every point. What shall we say of a record like this, dating back to the very childhood of our race, yet so strangely anticipating the maturest results of scientific investigation? There is but one thing which can be said, a judgment which we are compelled to repeat with every new examination of the sacred volume: All Scripture is given by inspiration of God.

CHAPTER III.

THE UNITY OF LIFE.

IN considering the nature of man, and his relation to the other orders of animal life, there are several points to be noted. Taking them in their proper order, we may observe—

I.—*Man is closely related, both physically and mentally, to the higher classes of vertebrate animals.*

His physical nature is strictly analogous to theirs. It does not display a single tissue, bone, muscle, nerve organ, or material element, nor a single vital process or function, in which it does not exactly correspond to theirs. He has the same appetites, desires, and passions. Like them he thinks, remembers, reasons, wills, and acts through the instrumentality of a brain and nervous system. Like them he lives, feeds, enjoys, and reproduces his kind; and like them he suffers and dies. Excepting only his intellectual and moral powers, there is not a single point in either his physical or his mental nature, in which he is not closely related to the higher vertebrate animals.

But this is not all; for—

II.—*We have reason to believe that all animal life is one and the same.*

Comparative anatomy and embryology have taught us that all the forms of animal life are bound together by the same close relationship which exists between man and the higher vertebrates. All living creatures have their

common starting-point in an egg, and pursue a common course of development until they branch into the four great divisions of the Radiates, Mollusks, Articulates, and Vertebrates. In our own order of the Vertebrates, we find all the forms of life bound together in the strictest unity of development. We are taught that the bodies of all vertebrate animals are formed upon the same pattern; that the swim-bladder of the fish and the lung of the land-animal are modifications of the same organ; as are the flipper of the seal and the foreleg of the reptile and the horse, the wing of the bird and the arm of man. We are taught that the close relation of every form of vertebrate life to other forms, below but nearest to itself, is seen, not only in important structural affinities, but in the presence of rudimentary organs, no longer useful, but which have been and still are useful in the lower forms, and which still retain their place, though without function, under the changed conditions of life.

The truth we are now considering appears yet more strikingly in the history of the development of every vertebrate organism. We are taught that the embryo of the reptile, the bird, the seal, the dog, and of man himself are so closely similar in their early stages, that unless in size they can scarcely be distinguished one from another; and that it is only as the embryo approaches its perfect form that it takes on the peculiar features of its own type of life. And just as the newt is at first a fish, with perfect gills, before it attains to its amphibian form as a walking, lung-breathing animal, so we are taught that every higher vertebrate animal passes through, in the course of its development, the forms of life directly below itself. This truth appears most clearly in man himself. For it is shown that the human embryo has at first the heart, kidneys, and gill-arches of a fish; that, as the vertebral

column becomes developed, the vertebræ of the os coccyx are free and greatly prolonged, forming a true tail; and that still later, the fœtus is covered with a woolly down or fur, corresponding to the hair which covers the lower animals at birth.

Now if we conceive of a young newt, gill-breathing, and swimming in the water, as stopped in its progress toward the amphibian form, and made to mature into a proper fish, we shall have an illustration of what seems to be true of all vertebrate life inferior to man. It is impossible to resist the conviction that all vertebrate life is one; and that all forms of vertebrate life below man are but cases of arrested development; that all these forms set forth from one starting-point, by a common pathway, for the same end; but that each form is stopped at its own proper point upon the common highway, turned aside to pursue for a greater or less distance the by-path of its own specific development, and so made to mature in a lower and imperfect state.

But, if this is true of the many and widely varying forms of vertebrate life, it is equally true of all animal life. For Radiates, Mollusks, Articulates, and Vertebrates all have the same starting-point, and are all alike until they branch off from the common pathway, to pursue each its appointed line of development. We may, therefore, accept it as truth that all animal life is one.

III.—*We have reason to believe that throughout the animal kingdom, including man, all mind is one and the same.*

In comparing man to the lower animals in respect to his mental nature, we are struck first by the greatness of his difference from and superiority to them, and then, on the other hand, by the closeness of his relationship with them. In his intellectual, moral, and spiritual pow-

ers and capabilities, the distance by which man is removed from the lower animals is simply immeasurable. He lives in a higher sphere, to a nobler end, and clearly belongs to another order of being.

He is an intellectual being, as the lower animals are not. By this we mean that he has the power of generalizing his conceptions and forming abstract ideas ; of elaborating a system of words to represent and communicate those ideas ; and, by means of these symbols, of pursuing long-continued and far-reaching processes of thought ; that he can observe facts, accumulate knowledge, rise by the powers of his own reason from known truth to higher and more general truths, and make the truths so ascertained the basis of his action.

He is a moral being, as the lower animals are not. By this we mean that he is able to forecast the consequences of his conduct ; to understand a definite law of right and wrong ; to judge the acts of himself and others by that law as right or wrong ; that he is under conscious obligation to do the right and avoid the wrong ; and that he is capable, by his own free volitions, of fulfilling this obligation.

Above all, he is a spiritual being, as the lower animals are not. His nature is the image of the divine. He is capable of sympathy, fellowship, and the most intimate filial relations with his Creator. Endowed with powers capable of indefinite improvement and expansion, he can set before himself as his standard and goal the infinite perfections of the divine nature ; and ever advancing toward that high ideal, he may rise forever into a nearer and nearer likeness to the perfect and divine.

Such is the measureless distance by which man is raised above the lower animals. And now, on the other hand, let us consider how closely related is his mental

nature to theirs. His nature and theirs alike are compound existences, made up of body and mind. His mind and theirs alike act through, can only act through, are strictly limited by, their material organs, the brain and nerves. The brain of man and the higher animals, which in every animal is both the instrument and the measure of mental activity and power, is generically and identically the same. There is no part, organ, function, or connecting nerve in the human brain, which is not found, germinally at least, in the brain of the elephant, the ape, and the dog. This identity of brain is positive proof of the identity of mind in man and the higher animals, so far as these different orders of mind are open to our observation and comparison. He and they have the same senses, and derive through these senses, in the same way, all their primitive ideas. He and they alike perceive, feel, love, hate, fear, hope, remember, reflect, reason, and decide ; and alike they act by free, spontaneous volition. In short, in the mental nature of man there is not one element, of either faculty or action, which is not found, at least germinally, in the higher animals. In every respect their mental constitution and action are like those of man, only upon a smaller and lower scale.

At what point, then, begins the wide divergence, and upon what does that divergence depend? It begins with, and depends upon, the ability of man, and the inability of the animal, to form abstract ideas. Men and animals alike perceive external objects, form simple ideas of those objects in the concrete, and reason upon them. Beyond this point the animal, with his small, imperfect brain, cannot go. No abstract idea, as of heat or cold, friendship or enmity, justice or injustice, is ever formed in his mind; and by this one fact he is shut up to a mental sphere exceedingly small and low.

But the large and comparatively perfect brain of man endows him with far higher powers. He can observe a thousand things which pass unnoticed by the duller mind of the animal. He observes not only external objects, but his own mental states and acts, and those of other men. He notes cause and effect in the sequence of events, and is thus enabled and led to calculate the consequences of his conduct. He perceives the relations which things and acts bear to one another. Thus he forms abstract conceptions of love and hatred, friendship and enmity, time, space, distance, and a thousand other things which have no place in the thought of the animal. To these abstract conceptions his ingenuity in expressing his emotions and ideas—a power not peculiar to him, but possessed in a lower degree by many of the higher animals—enables him to give names and symbolic expression in the forms of speech. And upon these larger conceptions, and on this grander scale, he reasons as, in their smaller way, the higher animals reason upon their few and concrete ideas. Thus, by this one power of forming abstract conceptions, and using them in his mental processes as he uses his simpler and concrete ideas, is man raised immeasurably above all other forms of animal life, and made an intellectual being.

And this same power makes him also a moral being. He soon perceives that vice, falsehood, ingratitude, and cruelty are degrading to his nature and destructive to human well-being; and as he perceives this truth, the voice of his reason is heard pronouncing these things evil. He perceives that kindness, fidelity, truth, and purity ennoble his nature and promote the welfare of all men; and again the voice of his reason is heard pronouncing these things good. Thus does he attain to the grand ideas of good and evil. And then, as he reflects

upon these ideas, and his judgment approves the good and condemns the evil, there rises before his mind a grander conception, the conception of the law of right; a law which, by the constitution of his nature, he is bound to obey. The moment this law is perceived and acknowledged, man stands erect in his noblest endowment, a moral being.

And when, in addition to all that he can observe and discover by his own unaided powers, he receives a divine revelation; is taught the being, character, and law of God, and his own immortality and likeness to the divine nature; is taught that he can rise into sympathy and fellowship with his Creator; is taught to take as the standard of his own attainment the high ideal of infinite perfection; when he has received this divine revelation, has accepted the truth, and bowed reverently to the law thus revealed, and has begun his long struggle upward toward the divine ideal before him, then the highest powers of his nature unfold, and he stands the true image of God, an intellectual, moral, and spiritual being.

But in all this intellectual, moral, and spiritual development of man, there is no departure from, there is only the grand unfolding of, the simple type of animal life. This was the germ, that is the spreading tree, but no new element has been added. Man is an intellectual being, and the animals below him are not. But they have observation, memory, reflection, reason, judgment, all the germs of an intellectual nature, in them forever undeveloped and impossible. Man is a moral being, and the animals below him are not. But in them is seen the perfect germ of that moral nature so grandly unfolded in man. The essential element of morality is submissive deference to acknowledged authority and the law of right. But let it be observed that man is divine to the

dog, is to him as a god. And in the dog's submissive obedience to his master's will, his clear conviction that to him that will is the law of right, and his fidelity and devotion to his master, there is certainly to be seen the true germ of a moral nature. Man is a spiritual being, as the animal is not. But when we observe the ardent affection of the dog for his master, his obedience to his will, his longing for his master's society, and eager delight in the tokens of his favor and love, we see just that which becomes religion in man; just that which in man, developed in the fulness of its power, and directed to the Father of all, marks the highest unfolding of his nature and makes him a spiritual being.

Wide, immeasurable, as is the interval which separates man from the animals below him, the only difference that can be pointed out between him and them is in power and degree of development. Man is the crown and glory, the end, of this grand unfolding of animal life. The inferior forms of that life are cast in a meaner mould, for a transient existence, with narrow powers incapable of expansion, and for a subordinate end. But in him and in them the type of being is in all points the same; throughout the whole animal kingdom, including man, all mind is one.

IV.—*We have reason to believe that every higher form of life, including man, has sprung, in part at least, by direct descent from other and lower forms.*

In no other way can we account for the geological succession of species in particular localities; for the fact that the marsupials of Australia, the strange birds of New Zealand, the sloth and armadillo of South America, should all of them be the successors of other and gigantic forms, closely akin to themselves, but long ago extinct. In no other way can we account for the absolute identity

in type and function of the physical structure of man with that of the higher vertebrates below him; for his constant tendency to vary, in many unimportant particulars, in the direction of those lower forms; for his rudimentary organs; and, above all, for his embryological development. By these and many other considerations, the conviction seems forced upon us that man is genetically connected with the vertebrate forms next below himself, and they again with others still lower in the scale.

Of this hypothesis no positive proof has as yet been found. As Mr. Agassiz and many others have pointed out, and as Mr. Darwin and the naturalists of his school do not deny, all the variations which have thus far been observed have been strictly limited to specific forms. Under the power of natural selection, species vary largely and constantly. But it is affirmed that in all the history of life not one case has been discovered in which we can trace the production of a radically distinct form from another and lower form by slow and imperceptible stages, through the survival of the fittest, and the constant accumulation of minute variations. At present, we must believe with Mr. Agassiz and other high authorities that, however the conditions of life might vary, the great types of life have been steadfastly permanent until their final extinction; that no evidence can be found of any tendency in any specific form to become so modified by slow and minute variations as to develop from itself another and distinct specific form; and that, as a rule, species have appeared suddenly, have attained rapidly to their maximum, have flourished for a time without any change in their typical character, and then have slowly declined and disappeared.

And yet, so close and vital is the connection between

each species and the preceding species most nearly akin to itself, that, for my own part, I cannot resist the conviction that in every case one has sprung from the other *per saltum*, by a sudden leap in advance, by direct descent. And this vast and systematic evolution of all the myriad forms of living things from the primeval germ of life, in fulfilment of the purpose of the all-creating God, appears to me the highest, sublimest conception we are able to form of the creation of animal life.

One of Mr. Darwin's happiest illustrations is in comparing the development of the great system of life to the growth of a spreading tree. The tree shoots from its single minute germ, and puts forth its tiny shoot covered with leaves. Surrounding conditions in soil and exposure, moisture and drought, heat and cold, have much to do in shaping its future destiny, while, at the same time, there is going on a constant struggle for existence within itself. For many a bud is formed which never germinates; many a leaf and twig die prematurely, and disappear. And so, under the controlling influence of the conditions of life, the struggle for existence, and the survival of the fittest, the tree grows and expands, brings forth its annual generations of leaves and fruit, and shoots higher and higher its ever multiplying branches, no two of them like one another, but all sprung from the same primitive germ, and all bound together in a common unity of development.

This illustrates very happily Mr. Darwin's view of the development of the ever rising, ever varying forms of life, under the controlling influence of natural selection. But it illustrates with far greater force a deeper and more fundamental truth which Mr. Darwin has passed over in silence. For, this tree, through all its spreading and long enduring growth, to the minutest particular in its struct-

ure and development, to the figure and arrangement of every leaf, to the shape and color of every fruit, was given, with absolute pre-determination, in the germ from which it sprung. The oak, in every point of its future unfolding, is pre-determined in the acorn. And so, according to the pre-conceived plan in the Creator's mind, the whole system of nature and of life, through all its history, and to the minutest point of its development,—to the character of every species, the size and form of every animal, the song and plumage of every bird, was given, with the like absolute pre-determination, in the germ from which it sprung.

It seems impossible to doubt that the history of life has a proper development, a true unfolding, a direct descent of species from species. Mr. Agassiz holds that such an evolution is contrary to the analogies of nature, and to all observed facts; that the only true evolution of which we know is the history of the individual organism. But had Mr. Agassiz never studied the history of mankind? Certainly there is no more perfect analogy than that between the history of the individual man and that of the race to which he belongs. No truer evolution has ever been traced or imagined than that which marks the grand unfoldings of human history. The unity of development in the history of the race is just as true and perfect as in that of the individual man. But the life of the man does not appear to be any more typical of that of his race, than is the history of a single animal organism of that of the whole system of animated nature. The analogy seems as perfect in the one case as in the other. It seems impossible to doubt that there has been an evolution as true, and a unity of development as complete, in the world of nature, as in the world of man.

But how shall we account for the apparently sudden

introduction of new species? Our illustration of the tree may help us to an understanding of the truth upon this point, as upon others. The tree has grown for a number of years, producing annually its crop of leaves, when, suddenly, there appears among its buds a new form—a bud which expands, not into leaves, but into flower and fruit. We look upon it, and say: The tree has produced this new form at the proper time, and according to the law of its development. And doubtless we may say the same when we note the new forms which have appeared, one after another, upon the tree of life. Nature, in her grand unfolding, has produced these forms, each at its proper time, either regularly, in accordance with the law of her development, or with some interference of the divine hand to give a new direction to her spreading growth.

This point we may see best illustrated in what I think we must admit to have been the probable origin of the highest and most distinct of all species, man himself. We have already seen what cogent reasons we have for believing that man is genetically connected with the higher vertebrate animals. We may, therefore, with Mr. Mivart, interpret the words, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," as meaning simply this: that man was made to spring from baser pre-existing forms, but endowed with new and higher powers, which made him an intellectual and moral being. According to this view, the account to be given of the creation of the first man would be as follows: By an abnormal birth, which gave him *per saltum*, at one bound, the brain, hands, feet, upright carriage and naked body of a man, he sprung from some pre-existing man-like animal now extinct. Thus he stood a man, with full human powers, and capable of becoming all that men have since become.

But how should this new type be preserved? If the newly-produced man remained associated only with the animals from which he sprung, his posterity would at once revert to the original stock; and in a few generations not a trace of his high endowments would remain. The Bible tells us how this difficulty was met. For the man thus created, and as yet alone, the hand of God called into being a female companion, derived from himself, and partaking in every respect of his own nature, and thus the type was preserved. By what law, or in what way, the other species of animal life were produced, we have as yet no knowledge. But, in view of the considerations now presented, we certainly have reason to believe that all the higher forms of life, including man, sprung, in part at least, by direct descent, from other and pre-existing forms.

V.—*We have reason to believe that throughout the animal kingdom, including man, the mind is wholly incapable of an active, or even a conscious existence, apart from a material organism; and, therefore, that for all animals below man there is no immortality of self-conscious existence; that the immortality of man, as an individual, self-conscious being, depends entirely upon the resurrection of the body.*

If throughout the animal kingdom all mind is one, it follows that whatever of immortality is inherent in man by the nature of his being, is equally inherent in the animals below him. * But no man believes in a conscious and active immortality for them. They have no promise of such a future, either in their own nature, or in revelation. And if we examine the matter fairly, we shall see that, apart from the resurrection of the body, there is no more promise of such a future for us.

We must first observe, and it is one of the most important facts known to us, that in the present life the

mind is absolutely dependent upon its material organ, not only for all its active powers, but for the consciousness of its own existence. In this life, the mind has no conscious existence apart from the brain. The manifestation of mind is always just in proportion to the size, perfection, and health of the brain. If the brain is imperfect, the manifestation of mind is equally imperfect. If the brain becomes diseased, the mind loses its power. If the disease progresses so far that the structure of the brain is destroyed, even while life remains, reason, memory, perception, and consciousness itself are wholly lost, and the man lies but a breathing corpse. So far as we can learn from any thing open to our observation, the mind is dead before the body dies. But the mind, in its essential nature, is now and always the same. We have no reason to suppose that it undergoes any change in its character or powers at the death of the body. What it is in this life, that it must continue to be as long as it exists.

The second point to be observed is the great truth, taught in the New Testament, that the dead shall be raised; that the soul shall recover its material organization, no longer mortal or perishing, but perfected, spiritualized, and immortal; so that, through all the eternal future, man shall be as now, a compound existence, body and soul.

The third point is, that upon the intermediate state between death and the resurrection the Bible gives us no light, and no hint; unless it be in expressions like that of Saint Paul: "We which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep."

A fourth point is that, notwithstanding the universal belief of the ancient world in the immortality of the soul,

there is in all the Bible scarcely an allusion to a future life, until Christ appears, whose resurrection is to be the first promise that all men shall rise.

The last point to be observed, and perhaps it is the most important of all, is the passionate vehemence with which Saint Paul clings to this great doctrine of the resurrection of the dead. To him, at least, there is no heaven of disembodied spirits. If the dead rise not, then is our preaching vain, your faith is vain, we are, of all men, most miserable; let us eat and drink, for to-morrow we die. We must, therefore, admit, that neither in reason nor in revelation is there any ground for the belief that the soul of man is capable of an active and self-conscious existence apart from a material organism; that his conscious and active immortality depends upon the resurrection of the body; and that to the animals below man there is no future life, no conscious existence after the body dies.

We have thus gone over, one by one, the great principles of what we have reason to accept as truth in respect to the creation and development of the world, of nature, and of life. As we look back over the ground we have traversed, we shall see that all these principles may be summed up in three propositions.

1. There is a personal God, with a nature closely akin to our own, who has created all things, and directed the unfolding of the system of nature according to a definite plan,—a plan preconceived, descending to the minutest details, and all-comprehending in its scope.

2. As this stupendous scheme has unfolded itself, new factors or elements have from time to time become necessary; and these have been added or introduced by the supernatural intervention of the Creator's hand.

Examples of this supernatural intervention, two out of many, are seen in the creation of our first parents, and the revelation of divine truth.

3. With the exception of these interferences, these graftings by the Creator's hand of new and better fruits upon the tree of life, the whole history of the animate world, from its first germinal beginning to its culmination in free and Christian man, has been one grand evolution; the whole system unfolding itself from its first simple germ, according to the law of development impressed upon it by the power and wisdom of its Creator, just as the tree unfolds itself from its seed.

CHAPTER IV.

THE IMAGE OF THE DIVINE.

“So God created man in his own image, in the image of God created he him.” To the Christian, this proposition is fundamental. There is hardly another passage in all the Bible, in which he rests with more entire confidence, nor one in which he finds more of comfort and of promise as he contemplates the troubles and evils which fill society, and the conflict between the right and the wrong which is always going on over the world. This proposition is the ground of our religion, the ground of our patriotism, the ground of our social and political philosophy, the ground of all our hope, for our country, and for all mankind. It is the full explanation of the nature of man, and the key to all the mysteries of his history and his destiny.

The language of this passage we may accept in its literal significance. We may understand it as affirming and teaching that God made man with an intellectual, moral, and spiritual nature like his own nature, as a single bucket of sea-water is like the ocean. Or, to illustrate more exactly, let us take a small circle, and, drawing its radii from the centre to the circumference, like the spokes of a wheel, take the spaces enclosed between these several lines to represent the several powers and attributes of the mind of man. Now if a small circle of this kind stands for an ordinary small-minded man, to represent one of the intellectual and spiritual giants of

the race, we have only to enlarge the circle, and lengthen its radii. The several lines and divisions of the circle will all remain the same as before, except that they are increased in size. The mind of Newton has no power or faculty which does not belong also to the mind of his servant, in a degree proportioned to his mental stature. Neither is there any quality or attribute in the mind of the most vicious and depraved, which is not found also, in a different degree, in the mind of the most virtuous and holy. In a word, all differences in human nature are differences in degree, not in kind. The same circle yet further enlarged will represent the exalted nature of angels. And we may understand this passage as affirming, that if we expand this little human circle and stretch out its radii to infinity, we have correctly imaged to our thought the being and attributes of the infinite and eternal One.

The most perfect evidence I have of my closeness of kinship, my likeness of nature, to another man, is my ability perfectly to coördinate myself with him; to enter into all his thoughts, reasonings, feelings, plans, activities, and achievements with a perfect understanding, a perfect sympathy; so that I feel, and cannot help but feel, that, as it respects the essential powers and qualities of his nature, all that he is, that I also am. Just the same evidence I have of my kinship and likeness to the supreme Creator and Ruler of all things. Though but a creature of a day, weak, dependent, sinful, I can coördinate myself with God; I can read his word, can go through all the universe of his works, tracing out his plans, comprehending his purposes, following the movement of his mighty activities, just as I read the words, and understand the plans and operations of my fellow-man. I can enter into his thought, can understand his nature and character, his

requirements and laws, am capable of a perfect sympathy with him. I feel and know that such as he is in his essential nature, that also am I, as far as the finite can be like the infinite, the human like the divine.

Let us now give a few moments to some illustrations of this ability of man to coördinate himself with God, to enter into his thoughts and understand his nature,—of this kinship of the human with the divine.

I. As, on the one hand, nothing is more characteristic of our humanity than our love of the beautiful, so, on the other, nothing is more characteristic of the works of nature than the beauty with which God has filled all things, in heaven and earth, in air and sea. This surpassing beauty, which fills all the realm of nature, Professor Palmer found even among the naked and jagged rocks of the Wilderness of Sinai. "The very nakedness of the rocks," he says, "imparts to the scene a grandeur and beauty peculiarly its own. For, as there is no vegetation to soften down the rugged outlines of the mountains, or conceal the nature of their formation, each rock stands out with its own distinctive shape and color. . . . In some valleys, the mountain sides are striped with innumerable veins of the most brilliant hue; thus producing impressions of color and fantastic design which it is impossible to describe. These effects are heightened by the peculiar clearness of the atmosphere, and the dazzling brightness of the sunlight. . . . And thus, with what would seem to be the mere skeleton of a landscape, as beautiful effects are produced, as if the bare rocks were clad with forests and vineyards, or capped with perpetual snows. Nature, in short, seems here to show that in her most barren and uninviting moods, she can be exquisitely beautiful still."¹

¹ "Desert of the Exodus," p. 36.

As we read passages like this, and look upon scenes like that here described, we are made to feel with reverence and wonder how glorious and how infinitely diverse is the beauty which clothes almost every thing that the hand of God has made. How wonderful is the beauty which covers the face of nature in our own country when summer suns flood with golden radiance our fruitful plains, and verdant hills, and wood-covered heights, we all of us know and deeply feel. But in the realm of nature, so vast and infinitely various, neither fruitful verdure, nor summer suns are needed to produce a ravishing beauty which no words can describe. Such a beauty, as we have already seen, rests like the smile of God upon the rocks of the desert. And as these very words were written in the short days of winter, when the currents of Nature were frozen in her veins, and all things were buried in ice and snow, we looked forth upon a scene of such transcendent beauty as could not be surpassed in all the circling months of the year, nor in all the regions of the earth, from pole to pole: a golden, almost a vernal sun, smiling from mellow and liquid heavens upon a scene of the most gorgeous and glittering splendor that the eye of man has ever beheld; every tree, and twig, and blade of grass clothed in pure transparent ice, and shining in the glorious sunlight as if garnished with all the precious stones which glitter in the foundations of the New Jerusalem above. There is also a beauty of sublimity, as well as of color and brightness; an awful beauty often, but inspiring the true lover of nature with a high and solemn joy;—as when the mid-summer tempest breaks in terrific grandeur over the earth; or the furious storms of winter fill the air with eddyings snows, and heap high their fantastic drifts. The sea too has its glorious beauty, as well as the land; the ancient, un-

changing ocean, of which poets have always loved to sing. And the darkness has its beauty, its scenes often of perfect, entrancing beauty, no less than the light ;—as when, in some quiet evening hour—

“ The night is calm and peaceful,
And still as still can be,
And the stars came out to listen
To the music of the sea ”;

—those constant stars, shining on forever in their unchanging splendor, and ever watching with their silent eyes the troubled, shifting scenes of this lower world.

The hand of God has been just as lavish of this universal beauty where no eye of man could see it, where only his own omniscience could rejoice in it. Flowers and birds of richest hues have spangled the earth for ages, which no human eye has looked upon ; and many a cavern, shut up in the very bowels of the earth, is full of the beauty of gems and crystalline forms, which no ray of light can ever illumine, which no eye but the eye of God can ever see. And this beauty, which so fills all the realm of Nature, descends far beyond the reach of the unaided human eye to the very minutest of all her works. The flake of falling snow, placed under the microscope, appears crystallized in myriad figures, perfectly symmetrical in their form and marvellous in their beauty. The same wonderful instrument will reveal to our view many a form of animal life, so minute that our unaided vision could never detect its presence, but in which we behold with wonder the same beauty, the same perfection of organization, and of form. And so we may say again : How glorious, and how infinitely varied, is the beauty which clothes every thing that the hand of God has made.

All this beauty serves its end in the divine purposes. And yet it is very clear that it is in no wise merely utilitarian. It has not been called into being in the cool, calculating purpose to meet and serve some definite end, as a man makes for himself a plough or a hoe. More and higher than this, as we can clearly see, this beauty which God has so lavished through heaven and earth, through day and night, through air and sea and solid land, is the expression of his own divine nature. In all his works, in all that he ever does, he as it were revels in beauty; not from policy and calculation merely, but because he loves it and rejoices in it. Now in all this beauty which so fills the works of God, there is clearly written the same truth which has been set as one of the corner-stones of his revealed Word: "In the day that God created man, in the likeness of God created he him." For this earth is our home. It was made for our habitation. All this beauty which so fills all things, above, beneath, and around, touches a deep and a powerfully responsive chord in our own bosoms. We see it, understand it, appreciate it, sympathize in it. It kindles in our minds a deep and sacred inspiration. We love it and rejoice in it as God rejoices in it. According to our measure, we imitate it and reproduce it in our own inferior works. Go forth into the realm of nature. Open your eyes to all these infinitely varying forms of loveliness and beauty, of grandeur and sublimity. Let them enter into your soul and produce upon it their due, their full impression. Rise through these visible forms to communion with nature's God; and see if you do not feel, and with a vividness and power unknown before, that all these things were made by a kindred Spirit, by a God truly and closely akin to yourself; and that in very truth, in the likeness of the God who made these things, you yourself are made.

II. In the planning, creation, directing, and government of that vast system of things which makes up the created universe of matter and mind, I see the action of an intellect precisely like my own in its essential nature.

This system of things is vast and various, almost to infinity, and is manifestly the work of an infinite mind. Yet in the system as a whole, and in all its details, I find myself perfectly at home. It has been planned exactly like the smaller enterprises in which I am engaged. I can enter into the plan with full understanding and intelligence. I can trace, with minute and scientific exactness, the several stages of its accomplishment. I can understand the methods and instrumentalities employed. Light, heat, electricity, magnetism, all the forces and agencies by which the stupendous work is carried on, I can not only study and understand in their nature and operations ; I can penetrate their secrets, and follow them through all their subtle metamorphoses to their elemental nature.

The system of created things is full of mysteries, which at present I cannot explain. But excepting the impenetrable secret of the nature of life, if it is indeed impenetrable, I feel that almost all these mysteries, it may be all of them, are such to me, not because I am not capable of searching them out and explaining them, but simply from my present narrowness of view and imperfection of knowledge. Much that was once mysterious and unexplainable, I now clearly understand. And if I shall ever attain to a point of observation high enough, and to a view broad enough and clear enough, to enable me to survey the whole scheme of things in all its history, in all its breadth and length, I cannot help believing that there is nothing in it, either as a whole, or in any of its parts, which I shall not be able to study out and understand.

So, too, I find myself able to enter into and comprehend the purposes of the Divine Mind. All the ends, both mediate and ultimate, of the system as a whole, and of its several parts and processes, I feel that I am capable of seeing and understanding. Thus, in all things I can enter into and understand the operations of the Divine Intellect, just as I enter into and understand the intellectual operations of my fellow-man. I feel that to another man I am closely akin; that his intellect and mine are, in nature, precisely the same. Just the same thing I feel as I study the plans, purposes, and operations of the infinite Creator and Ruler of all things. I can co-ordinate my intellect with his; I see and know that in their essential nature they are the same.

III. The same truth is taught us just as clearly and forcibly by every other manifestation of his nature which God has ever made to our knowledge. In the revelation of his Word he has made known to us no characteristic of his nature more clearly and impressively than his essential, immutable, eternal righteousness. He is of purer eyes than to behold iniquity; justice and judgment are the habitation of his throne. Purity, right, truth, are in harmony with his being; dear and delightful to him, like the glorious beauty with which he has so filled heaven and earth. His soul loves them and rejoices in them. And so, on the other hand, all impurity and falsehood, all wickedness and wrong, are repugnant to his nature, are odious and loathsome in his sight.

This is the moral nature of God, and there is no man, however wicked and depraved, who does not feel, to the very depths of his being, that in this respect also his own nature is the image of the divine. Eagerly as he may run in the way of evil, he knows that he was not made for sin and sinning, but for righteousness and holiness.

He knows that he was made to love and rejoice in purity and right and truth, as God loves and rejoices in them; to hate and abhor wickedness and evil, even as God abhors them. He knows that his wickedness is not the native characteristic of his being, but its disease, its distortion, its moral destruction. Physically, we are so made as to love and long for wholesome food; to look upon it with strong desire, to feed upon it with keenest appetite and relish. It is only disease which destroys this healthy appetite. The sick man turns often with loathing from the most tempting food; but his disease once healed, his strong appetite for food returns. So it is with our moral nature. We are made to love and do the right, to long for and rejoice in the truth. And even when long sinning has diseased and enfeebled our souls, and, like the Apostle, we find a law in our members which seems to force us to all manner of wrong-doing, our inmost spiritual consciousness still remains as true as the needle to the pole, ever testifying against the wrong, ever approving and sustaining the right and the true. And when this deadly disease is healed, when our moral health is restored, and our souls once more stand erect in the fulness of health and soundness as God made them and meant them to be, then all this love of wrong, all this indifference or dislike to truth and righteousness has passed away; and we find how true it is that our unperverted nature loves all that is right, and pure, and true as God loves it; hates, as God hates it, all that is evil and wrong. And then, drawn into perfect and everlasting sympathy with a holy God, filled with admiration and love for the infinite beauty and goodness of his character, and copying his divine excellences in our poor humanity, we feel how close and intimate is the tie which binds us to him, and that our nature is indeed the image of the divine.

Yet more clearly, if such a thing be possible, God has revealed to us the same truth when he taught us to look up to him and say: "Our Father which art in heaven"; and that in no other way can we obtain so true a conception of his relations to us, as from our feelings and relations to the children which have been born from ourselves. Upon every true child is stamped the impress of his father's likeness; and we are the children of God. When we have learned to say with John, "Now are we the sons of God," we can doubt no more. We are joined to Christ, living branches of him, the living vine. But Christ and the Father are one. With Christ we are the sons of God. And so, Christ in us, and the Father in him, we are all, Father and sons, "made perfect in one," joined together in everlasting unity, our humanity then clearly manifest as the true image of the divine.

CHAPTER V.

THE FIRST FAMILY.

THE early chapters of the book of Genesis were intended to give the world some correct idea of the origin of the human race, and of its moral history through the long period from the Creation to the Flood. More than this could not well have been given. So far, at least, as human sources of information were concerned, the social and political history of the times before the Flood, so far as there had been any such history, had been, in great measure, lost beyond recovery. Through all the long period, certainly many hundreds of years, probably many thousands of years, between Adam and Noah, the whole race seems to have lived on in the simplicity of its early childhood: without settled forms of government, without social organization, without written records, or any knowledge of letters. The generation of Abraham could thus know but very little of its ancestors before the Flood; and probably there was very little in what men generally would call the history of those times that would have been worth the knowing, even if the knowledge of it had been preserved. The social and political history of the world began with Noah. In these respects, all before him is as complete a blank as are the first three years of a child in his later memory.

But with the moral history of our race the case is very different. That history began with the first beginning of the life of man. Its very earliest chapters are of the

highest interest and importance ; and a Bible assuming to unfold in all its completeness the great plan of a divine Providence in the affairs of this world, must of necessity begin with the creation of the race with which that plan is concerned. It must give us the first stages of that moral history, so dark and troublous yet so full of promise, the higher and grander scenes of which begin to open before us at the calling of Abraham. This, in these opening chapters of Genesis, it does, and with such clearness and fulness as to leave nothing to be desired. Let us now give a few moments to the careful study of this grand introduction not more to the Bible than to the whole history of our race.

There is scarcely another sentence in all the Bible more interesting, or more significant, than that with which this human history begins : "And God said let us make man in our image, after our likeness." So man was made in the image of God. Of the dust of the earth the divine Artificer formed his material, perishable, mortal frame, but into this material body he breathed the breath of life, and man became a living soul ;—a living soul, immortal as his divine original, and endowed with all faculties and attributes akin to his. And no sooner had man been made than woman was given him, bone of his bone, flesh of his flesh, to be his life-long companion, the co-parent with him of all the race of man. Thus, in close connection, the first two steps of the great creative and providential work in human history had been taken. Man had been made in the image of God ; and in the joining together of man and woman as husband and wife the family had been instituted, to be the fruitful germ of all the social and all the political developments of the coming thousands of years of human history.

And now let us look at these first progenitors of our

race, and try to form some true idea of what they were and how they were circumstanced. In whatever way Adam was first called into being, it is clear that when he awoke after Eve's creation, the pair must have opened their eyes upon each other, and upon the world around them, exactly like two new-born children. They had as yet neither language, nor knowledge, nor thought, nor any activity of mind. But the divine Father who had given them their being was with them to help and teach them, and ere long their latent powers of mind began to stir within them. They began to look forth with curious eyes upon external things, to get some vague idea of the world into which they had come, and to develop the first, simplest germs of thought, of knowledge, and of speech. This was the state of innocence in which our first parents lived before their first transgression. As yet they had not sinned, just as the new-born infant does not sin, simply because they did not know enough to sin. They had not, and could not have, any conception of moral relations, or moral responsibility, or of the law of right and wrong, the law of God.

But as time passed on their powers of mind unfolded until they were ready for the first steps of their moral education and training. And just as we begin with our little children, so God began with them. He laid upon them one very simple command, so simple that they could not help but understand it, and told them that that command they must obey, or suffer severe punishment for their sin. It is strange how much has been written and believed upon this matter for which there is not the slightest ground in the Scriptures or in fact. The Adam and Eve of Milton's "Paradise Lost" are impossible characters, which never did, and never could exist. If we are willing to follow and accept the scriptural account of

this most important transaction, we shall see that it was simply this : God says to them, in effect : I am God. I have made you, and made the earth in which you live, and given you all that you possess and enjoy, and you must love and obey me. This beautiful garden I give you freely for your home, I give you all its fruits for your food, with this one exception : this tree of knowledge in the midst of the garden must be sacred from your hands. You must not taste the fruit or touch the tree. If you break this command you shall surely die.

Like other gentle and well-disposed children, our first parents seem to have received this command with cheerful acquiescence. It stirred no spirit of rebellion in their hearts, and they seem to have had no other thought than to obey. But faithful, steadfast obedience in the face of strong temptation to disobey ; bowing their wills in submission to a higher will, was something which they had never learned,—something which, like all children, they could only learn by discipline and painful experience. No doubt God expected, just as we expect in the case of our children, that his command would be disobeyed, and laid it upon them chiefly that it might furnish a needed opportunity for the first painful, but most salutary lesson in the long moral training of mankind. The temptation came, and with true childish fickleness they yielded to its first solicitation. They plucked, they ate, they sinned.

And then, not in wrath, but in tender love, their gracious Father laid upon them the punishment for their sin ; a gentle chastisement, a most profitable and healthful discipline, worth more a thousand times to them, and to all the generations of their children, than the garden of Eden with all its beauties, its idle, aimless delights. He pronounced upon them the doom which, although

they did not know it, was already written in the very substance of their gross material frames, and which to the pious mind is not a curse, but an unspeakable blessing—"Dust ye are, and unto dust ye shall return"; and with this doom he sent them forth to till in sorrow and weariness the ground from which they were taken. To Adam and Eve this must have been a very bitter and terrible experience. And yet it was an experience fraught with incalculable good to all the race of mankind. They went forth from the garden ashamed, humiliated, conscience-stricken, and full of woe. But in their moral progress they had made a prodigious stride, had risen to far higher and better ground. They were no longer, morally, infants of a year old, not knowing enough to sin. When they went forth from the garden, there was in their minds, in the midst of all their woe, a deep, thorough, and abiding sense of moral character and responsibility which neither they nor their children have ever lost. And in the hard necessity which drove them to their unwonted toils, was found the stimulus to that unceasing effort which has proved the fruitful mother of all those grand activities which have since so adorned and enriched the world. So begins the story, long and painful, but from the beginning full of promise, and growing ever brighter with hope, of human sin and suffering, weariness and toil.

And then, into this primeval family the children came: first Cain, over whom, in happy ignorance of the future, his mother rejoiced and said: "I have gotten a man from the Lord"; then Abel, and no doubt many other sons and daughters of whom no personal mention is made. Cain and Abel only are spoken of as yet, because upon them the interest, the dark and painful interest, of the sacred story becomes fixed. The two brothers were born and

grew to manhood. Constrained to fulfil the new law of human existence, and eat their bread in the sweat of their face, Cain became a tiller of the ground, and Abel a keeper of sheep.

The sacred narrative now goes on with a statement very brief, but very suggestive and important. After a time, we are told, the two brothers brought an offering unto the Lord: Cain of the fruits of the ground, Abel of the firstlings of his flock and the fat thereof. Now why should these brothers have brought an offering unto the Lord? and why was the whole transaction invested with such exceeding importance as it evidently bore in their eyes? The answer to these questions is found in the whole tenor of the sacred narrative. It is clearly implied that these brothers had been taught to worship by sacrifice and offering, and that they had been taught of God; for from no other source could their instruction have come. This teaching of these few verses has an important bearing upon the history of that long, dark, and to us almost unknown period which intervened between the creation of our first parents and the Flood. It is clearly implied, not in these verses alone, but in all the earlier portions of the scriptural record, that, in their childish simplicity and helplessness, the men of these earliest generations of our race enjoyed a special and peculiar privilege; that God, in his fatherly goodness, condescended to communicate freely and familiarly with heads of families and with individual men, to guide them in their ignorance, and to teach them the truth which they most needed to know.

It seems at the first glance as if, for all the thousands of years between the first transgression and the Flood, God had almost forsaken the world; as if through all this period men had been left to their own dark way, to

learn slowly and painfully by experience alone. But this we may be sure was not the case. According to the narrative before us, it certainly was not so with Cain and Abel. It would have been contrary to the whole course of God's dealings with men. The best way to understand God's method with His children is to consider how we treat and feel toward our own. Our way with our children is not to turn them out to wander up and down the world neglected and uncared for, until we think they have grown to be worth something. Under this treatment they would never grow to be worth any thing. It is precisely in their tenderest, most helpless years that we most lavish upon them our kindness and care. We may be sure that the gracious Father of all dealt in just the same way with our race. As these earliest chapters of the Bible teach us, in the childish weakness and ignorance of the first generations of men, it was his good pleasure to communicate with each individual man who was willing to look to him for guidance and help, more freely and familiarly than he has ever done in later times. In the process of the centuries, as population began to grow dense and crowded in the more fruitful and favored regions, with little of social and political order, with nothing like well-settled government to control it, it was a sad necessity that anarchy, violence, and wickedness should begin to fill the earth. But it is pleasant to think that through all the long, quiet, twilight ages before this evil time, as the result of this divine instruction, there was many an Abel, many an Enoch, and many families of such men, who lived in the fear of the Lord, and whose simple piety and lowly virtues adorned and blessed the earth.

And now, returning to the offerings of the two brothers, we must inquire why that of Abel was accepted, while

that of Cain was not. Abel's offering was the firstlings of his flock, while Cain's was of the fruits of the earth. Each of the brothers brought his offering of the fruit of his own labor ; and it seems, at first thought, very strange that they should not have been equally acceptable in the sight of God. In considering this point we may observe that in the later sacrificial system of the Old Testament, there is a broad distinction between sin-offerings and thank-offerings. Offerings of corn, bread, wine, and oil were thank-offerings ; while a sin-offering, intended as an expression of conscious guilt, of confession of sin, and prayer for pardon, unless the worshipper were too poor to bring such an offering, was always an animal offered by fire with the fat and the blood. Now, in the narrative before us, it seems to be implied that Cain and Abel had been taught this distinction, and how they must sacrifice if they would worship acceptably. If this was so, the case is very clear. Abel's offering was the worship of a humble, penitent, reverent soul, feeling its guilt, and praying to be accepted and forgiven ; Cain would stoop to no such humble confession and prayer, would do no more than coldly acknowledge the goodness of God. But whether this were so or not, the spirit in which the two men brought their offerings is amply sufficient to explain the whole. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Cain's offering was that of a dark, malignant spirit, from which true worship could never come.

It may, perhaps, seem strange that a man of such a spirit should care so much for the divine blessing. But it was not strange. Here were some half dozen men and women alone in the wide earth ; and alone in the complete helplessness of their childish condition. Under

these circumstances it could not be but that a profound sense of loneliness, weakness, and dependence upon God should possess every mind, even that of Cain. And when Abel was accepted and he was not, Cain felt, as Esau felt in later times, that his brother had supplanted him in the divine favor, and obtained the blessing that should have been his. This feeling grew and strengthened in his gloomy soul until it had become a madness of envy and jealous rage ; until he had raised against his brother a bloody hand, and stained his soul with a murderer's guilt. Thus, in a brother's blood, began the fulfilment of the doom : "Dust thou art, and unto dust shalt thou return." The punishment of the fearful deed followed swift upon its commission. "The voice of thy brother's blood," said the righteous Judge of all, "crieth unto me from the ground." But this punishment was comparatively light and gentle. The crime was, morally, that of a little child, committed against but little light, and with but little understanding of the true character of the deed. The doom pronounced upon the murderer was not, as in after-times, that his life should pay the penalty of his crime, but that he should bear with him to his grave the awful brand of his guilt, and should be a fugitive and a vagabond in the earth.

So began the long and dreadful history of human violence, and crime, and bloody guilt. Even to us, in this far-distant age, it seems a dark and fearful scene, casting a gloomy shade over all the subsequent destinies of the race. What then must it have been to that one unhappy family, alone in the earth, in the bosom of which it occurred ; to the mother who had nursed these first-born children of the earth, to the father who had looked upon them as the hope of his family and of the world ? And how must this dark and awful event have burned into the

minds of all the earlier generations of men a horror of blood-guiltiness, and of those fierce, malignant passions which lead to such fearful acts.

It was fitting that the Bible should begin with the first opening of the moral history of mankind ; and the more we study these first chapters of Genesis, the more we shall be impressed with the wonderful fulness and clearness with which God revealed himself, at this first starting-point of the world's great history, to the first individuals of our race. There is a whole Bible of revealed truth in these first four chapters of Genesis; enough, it would seem, if no more had been given, to enlighten the spiritual darkness of the world. Here is revealed the one eternal and omnipotent God, creating all things by the word of his power, creating man in his own image, and breathing into his mortal body his own immortal life. Here God has revealed himself the King and Judge of all the earth, whose holy will all must obey, who cannot look upon iniquity, and before whom the wicked shall not go unpunished. He has revealed himself as the God of providence and grace, upon whom all men depend, and before whom, in humble, reverent, grateful worship, all men ought to bow. Finally, he has revealed himself as the gentle, compassionate Father of all the children of men, to whom it is the privilege of every penitent and trusting soul to come in every time of need with full assurance of faith.

CHAPTER VI.

THE CHILDHOOD OF THE RACE.

WE have considered the creation of man and the infancy of our race. We have seen our first parents, after their first transgression, driven forth from the garden of Eden to begin the long and painful, but most profitable and fruitful process of human toil and trial, experience and development. Let us now pass on to consider the next stage of this eventful history—the Childhood of the Race; a stage neither narrow in its extent, nor brief in its duration. For in connection with this topic we shall have occasion to consider the moral position in the sight of God, and under his government, of all those countless millions of our fellow-men, in all ages of the world, who, being as yet too unintelligent, too low in the moral and intellectual scale to receive and understand a full revelation of divine truth, have been left, through no fault of their own, in the darkness and superstition of heathenism. For we must remember that the vast majority of the human family have never yet passed beyond the condition of childhood.

All that is known, all that need be said of the long period extending from the first transgression to the refounding of human society in the family of Noah, may be comprised in few words. Our first parents and their children went forth from the garden in the full vigor of a merely physical humanity, but as untaught and ignorant, as narrow in the range of their thoughts and ideas, with just as little

understanding of their duties and relations as moral and social beings, as if they had been but little children of four or five years old. The slow awakening of their mental powers, and the pressure of their daily wants led them, in the course of ages, to the discovery and practice of some of the simpler mechanic arts; but through all the thousands of years before the Deluge, the primeval race seems to have vegetated on, without letters or intellectual culture, without law, or government, or social order, without laying the first foundation-stone of civil society. So entirely incapable were they through all this period of either intellectual activity or moral culture, that God seems to have made to them as a race no revelation of his truth. Excepting his personal communications with here and there a single individual or head of a family, he seems to have left them to the slow teachings of experience alone. But experience, however slow and painful its instruction may be, is a faithful teacher, and never fails in the end to impress lessons of wisdom upon the minds of men. And so, after many thousands of years, how many no man in this world will ever know, in the person of Noah a man was at length developed capable of higher and better things; and while this man was severed out to become the father of a new and nobler race, the waters of the flood were poured upon the earth to clear an adequate field in which that race might settle and multiply.

The time had now come when the hitherto scattered and disjointed elements of society could be united in some rude form of social order; when the human mind had been so strengthened and instructed that it was able to receive some general idea of the providential government of God, some partial revelation of his truth. It is most instructive to observe how partial and meagre was the

revelation made even to Noah, as being all that men were as yet prepared and able to receive. They were taught the unity of God, his sovereignty, his justice and holiness, and his covenant-keeping mercy; to this revelation of divine truth was added the single law that the shedder of human blood should himself be put to death, and this was all. So far as we are informed, this new and better relation taught men little in regard to their personal relations and duties, gave them no systematic revelation of divine truth, established no church, no institutions of worship, or of religious instruction. The social and political part of the divine plan had yet to be carried forward a vast stage in its unfolding; the minds of men had yet to be greatly enlarged, their knowledge to be greatly increased, before any thing in the nature of religious institutions could be founded, before the Church could be planted as a living organization, a permanent blessing to mankind.

The truth thus rises before us that the earlier generations of our race, and the heathen nations of the world in every age, have lived in their sad condition of moral darkness, not because they had wickedly rejected the full light of divine truth, but because their knowledge and their moral and intellectual capacity were so small, their minds so feeble and untrained, and all the circumstances of their lot in life so unfavorable, that it was impossible for them to receive that light. But what shall we say of the moral condition in this life, and the destiny in the life to come, of all these unenlightened millions, as yet the vast majority of the human family, who have been, not alone so intellectually weak and ignorant, but so morally vile, that they can never enter that pure and holy heaven which is the inheritance of the sons of God? This great process of human training and development, which, under

the providence and grace of God, has been going on for all these thousands of years, is a happy and blessed thing for us, who are permitted to gather its mature and glorious fruits. But far otherwise was it with those early generations of our race, who were left to die in their darkness, their ignorance, and their sin, that the far-distant generations of their children might reap in the fruits of their experience blessings which were impossible to them.

This great question, how we are to vindicate the justice and goodness of God in his dealings with the heathen world, is one which must lie heavily upon every thoughtful Christian mind. But, happily, it is a question to which the clear and positive teachings of the Bible will lead us to a satisfying answer. "Where no law is, there is no transgression." "The times of this ignorance God winked at." These declarations are based in the principle so emphatically affirmed by Christ himself, that the responsibility of men is always measured by the light they enjoy, and that to whom little is given, of him little shall be required. In the light of these teachings we may find a solution of the great problem of the moral condition and destiny of those who have never heard the sound of the gospel; a solution which will perfectly harmonize with the Bible, and fully vindicate both the justice and the goodness of God.

I. Let us then settle it with ourselves, in the first place, that nothing can be more certain than that those who have never heard either the law of God, or the gospel of his Son, can never enter that heaven which shall be the inheritance of his saints. This truth is taught distinctly and emphatically by the Scriptures; it is taught as distinctly and certainly by reason itself. Fitness for heaven is the highest issue and result of that great moral educa-

tion to which, under the providence of God, men are subjected in this world of probation. It depends wholly upon a character of purity and holiness formed by obedience and love to God, and faith in his Son Jesus Christ. The unchristian man, therefore, the man wholly untaught in divine truth, untrained to obey, trust, and love, can never be fit for heaven. Heaven is the home of God's obedient, loving children, and of them alone. The wild Indian of our western forests would fly as fast and as far from the Christian's heaven, as from the Christian's home. He cannot endure the restraints, he cannot enjoy the pleasures, or pursue the employments of civilized and refined society; much less could he endure the higher refinements, enjoy the more exalted pleasures, engage in the nobler employments of heaven. The only heaven which would be heaven to him is that pictured by his own simple imagination:—

“ Some softer world, in depth of wood embraced,
Some happier island in the watery waste,
Where slaves once more their native land behold,
No fiends torment, no Christians thirst for gold.
To be content 's his natural desire,
He asks no angel's wing, no seraph's fire;
But thinks, admitted to that equal sky,
His faithful dog shall bear him company.”

And so the Brahmin and the Moslem, having no fitness for refined and elevated Christian society here, will have far less fitness for the same society when exalted and perfected in heaven. It is thus clearly true that un-Christian men of whatever name, or from whatever land, cannot enter heaven; and more than this, that they would not if they could. It would be no heaven to them. They have no fitness for it, could find no comfort or happiness in it. They will fly from it as the Indian flies from the cities and the dwellings of civilized life.

We may believe that God has been busy from the beginning, patiently, unweariedly, and with all his might, in preparing the largest possible number of the human family for his heavenly home ; and that every human being in whom it was possible for him, in accordance with the laws of his moral government, and of the man's own being, to work this high and ennobling education, this wonderful and blessed transformation, he will bring with him to that final dwelling-place of the saints. But we must believe with equal confidence that all upon whom this change has not passed, must be excluded from a heaven for which they have no fitness, which would be no heaven to them.

II. Let us now pass to the second point of our subject, a point which claims our most thoughtful attention.

It follows with equal certainty from the principles affirmed in these passages that mere exclusion from heaven is not equivalent to the dooming of the soul to everlasting punishment ; and, more than this, that even perpetual exclusion from heaven does not necessarily imply unhappiness in the future state.

The law which governs the destiny of every moral and accountable being is that the life to come shall be the proper result or sequence of the present life. The happiness or misery, the joy or woe, of the life beyond the grave, is to be the harvest of the sowing here. "*Whatsoever a man soweth, that shall he also reap.*" But suppose there were a heathen man who all his life long had violated no law of truth or right which had been revealed to his knowledge ; who had always lived and acted in perfect accordance with his convictions of duty. What should we say of such a man ? Probably no such man has ever lived ; but if there were such a man, it is very plain what our judgment in regard to him must be.

There would be no wrath of God resting upon him; he would suffer no pangs of an accusing conscience; he would be subject to no punishment for the violation of any law. Yet he could never enter heaven. That great moral and spiritual transformation which alone can fit a man for heaven has never passed upon him. His spiritual nature is low and untrained for holiness. He has never learned to love God, to trust in him as a Father, to obey in all things his pure and holy law; and while subject to no punishment for conscious guilt, he can never enter a holy heaven. If there were such a man, it is clear that he must still retain very much the same relative position in the future state which he had held in the life of mortality. He can find no place among them that are justified through faith in Christ, and sanctified by the power of the Holy Spirit. He has never been thus justified and sanctified, can have no fitness, and no desire, for a Christian's heaven. But on the other hand, he will suffer no pangs of remorse, no terrors of the wrath of God. He has been, in his low way, an honest, sincere, and virtuous heathen here, has thus acquired a measure of true excellence and happiness; and much the same he must remain in the world to come.

This is the ideal, imaginary case of a heathen man who should live fully up to the light which, as the Apostle tells us in the first chapter of the Epistle to the Romans, even the heathen enjoy. The future world will not be limited to two narrow abodes, a heaven of glory and a hell of everlasting woe. We must remember that the realm of our God and Judge is very vast; and that he can be at no loss for means and facilities to fulfil his divine word, and give to every man according as his works shall be, no matter how widely various the character of those works may have been. The conscientious

and virtuous heathen, like Socrates or Plato, will find a fitting and appropriate place in the world to come, no less than the faithful Christian, or the greatest sinner under gospel light.

These passages thus teach us that while the unsanctified soul can find no place in a holy heaven, all suffering and unhappiness in the life to come will be the result of known sin and conscious guilt; of offences that were without excuse, because in violation of a law known and understood. They teach us that the upright and virtuous heathen is under no doom of eternal misery for a state of moral darkness which was a sad necessity in his case, and to which he was born by God's own appointment. They teach us that except for the results of known sin and conscious guilt, every man, whether Christian or heathen, whether civilized or savage, shall find himself in the world to come, whether in heaven or out of heaven, in the best and highest place for which he is prepared, a place with which he shall be perfectly satisfied and content. To one and all alike, the only hell of that retributive state will be remorse of soul, and the righteous anger of a holy God, for sin knowingly committed, for wickedness which had no excuse. And to this perdition of ungodly men the savage who lives in lust and blood, disregarding and violating those laws of right and duty which nature has taught him, is just as much exposed as the sinner in Christian lands. For this guilt the retributions of the eternal future will bring to him a measure of punishment just according to his light and his responsibility.

III. Keeping these points in view, we are now prepared to go a step further. From the teachings of the Scriptures, and the goodness and kindness which are essential characteristics of the divine nature, we may confi-

dently infer that God is just as busy by his providence and grace in heathen lands as he is in Christian lands, for the guidance and help of every sincere and honest soul.

We are thus taught that God regards the heathen world in fatherly kindness and compassion, not in repugnance and wrath. They are not responsible for their darkness and ignorance. They do not occupy their present position of heathenism and moral midnight by any act, or any neglect of theirs. The barbarous, unenlightened forms of society are just as much a part of the divine plan in this world's history as the civilized and the Christian. And over these less favored children of his creative power and providential government, his fatherly kindness and grace are just as much extended as over those who so proudly hold, and so shamefully abuse, his richer gifts. The Lord seeth not as man seeth, and his judgment upon untaught heathen men is very different from ours. Forgetting that where no law is, there is no transgression, we often, in our self-righteousness, and proud consciousness of superiority, are inclined to look down upon these, our less favored brethren of the great family of man, with contempt for their social rudeness, their ignorance, and their barbarian vices, and to regard them scornfully as the most wicked, the vilest of men.

But not such is the judgment respecting them of the just and merciful God. Where we write a sentence of such bitter condemnation, he sees comparatively little to abhor. They know not his law, have never heard the tidings of his great salvation; and holding them responsible only for those sins which, even in their case, are without excuse, the times of their ignorance he still winks at. The wickedness of men in his sight is proportioned to the light they enjoy; and in this one land

of Christian light and privilege he sees far more to move his abhorrence and provoke his wrath, than in all the heathen nations of the world together.

It is not in hatred and wrath, but in compassion and tender love, that God looks down upon the sad condition of the heathen world; and wheresoever he perceives an honest and conscientious purpose to learn and obey the truth, there ever is his kindly hand employed, his gracious aid bestowed. In the introduction to Longfellow's *Hiawatha* there is a passage, as true as it is beautiful, which expresses what ought to be the feeling of every man who has faith in God and love for his fellow-men.

“ Ye whose hearts are fresh and simple,
Who have faith in God and nature,
Who believe that in all ages
Every human heart is human ;
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not ;
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness
And are lifted up and strengthened,
Listen to this simple story,
To this Song of *Hiawatha*.”

To these sentiments we may joyfully subscribe. We may believe that many a virtuous and God-fearing heathen, like Cornelius the Roman centurion, like Socrates, and Cicero, and that noblest ornament of the heathen world, the Roman Emperor Marcus Aurelius, and like many another whose humble name has never fallen upon Christian ears, has been filled with longings, yearnings, strivings for the good which they could not comprehend; and that groping blindly in the darkness, they have touched God's right hand in that darkness,

and been lifted up and strengthened. We may stand as Abraham stood, in the firm assurance that the Judge of all the earth will do right. He will never leave one honest and truth-loving soul, longing for the light and earnestly seeking after it, without the blessing of his gracious aid, his providential guidance, and his fatherly love.

As has been already observed, we may believe that if there were a heathen man, who should live all his life in perfect obedience to that small measure of the law of truth and duty revealed to him by the light of nature, thus forming his character to truth and virtue, and dying at last oppressed by the guilt of no actual transgression, while he would have no fitness and no desire for the Christian's heaven, he would yet pass on to an immortality of such dignity and enjoyment as would be the proper result of his virtuous life. And although it may be true that no heathen has ever lived thus wholly free from guilt, we may believe that God has by his providence and grace led many a truth-loving and virtuous heathen far onward toward this ideal state. Socrates, and Marcus Aurelius, and the great multitude of such men, who in the long ages of the world's past history, have adorned even heathen society, we may not expect to find at last in the heaven of perfected and glorified saints. We cannot expect to find them even in that inferior state of happiness, which, if there had ever existed any to deserve it, we might call the heathen's heaven. But we may expect to find them, by their honesty and virtue, their love for and obedience to the truth, so far as they could discover it, lifted far upward toward such a state. And so we may be sure that God is everywhere busy, even in heathen lands, leading by the hand every man who loves the truth and is willing to obey it, and doing all that can be done for him, to develop and

strengthen his moral nature, and elevate him in the scale of being.

The purposes of the divine mercy, and the gracious workings of the divine providence have not been limited to those portions of the world which have received the full light of revealed truth. They have always, from the beginning, embraced the whole family of man. When the plan of redemption was inaugurated by the promise to our first parents that the seed of the woman should bruise the serpent's head, it was the purpose of God to extend the blessings of that redemption to every tribe and family of the sinful race. As the great process was carried slowly onward, it was necessary that the light of divine truth should shine upon some families sooner and more clearly than upon others; that some should be selected for a special training, that they in turn might become the teachers of their fellow-men. But this election of grace did not mean mercy and favor for the chosen few, and only hatred and wrath for the vast majority of the race still left in darkness. It was kindness and love for all alike; the purpose to bestow upon all alike, at the earliest possible time, the fulness of the blessings of the gospel of peace. The day of redemption for the heathen nations has been long delayed, and even now it is but just dawning upon them. But through all these ages of darkness, the mercy of God toward them has not slept, or been turned away from them. He has still watched over them for good, punishing their wickedness, smiling graciously upon their rude barbarian virtues, looking with fatherly leniency upon those faults and errors which were the sad but necessary result of their unenlightened state, and so directing the course of events by his providence, that in the fulness of time the way might be prepared for the preaching among them of the gospel of his Son.

CHAPTER VII.

THE FLOOD: THE GLACIAL AGE: AND THE ANTEDI- LUVIAN WORLD.

THE general Deluge, so briefly yet graphically described in the 7th and 8th chapters of the Book of Genesis, has universally and justly impressed itself upon the minds of men as the greatest catastrophe of human history. The memory of that awful event has been preserved in the traditions of almost every people. The Chaldæans, the Greeks, the Hindûs, and the Chinese, the rude Celts who dwelt in Gaul and Britain before the Christian era, and the ruder Scythians of Northern Asia, the simple natives of the South Pacific Islands, and the Mexicans and Peruvians of America ; all these tribes and races had, in one form or another, the same story of a fearful deluge which, in the earliest times, overspread the earth and destroyed the great majority of the human family. The narration in Genesis, thus confirmed, must be pronounced the simple statement of actual and well-known facts. Principal Dawson calls this scriptural account of the Flood the log-book of Noah ; and it certainly bears every mark of being the story, not simply of an eye-witness of the Flood, but of a man intimately connected with the building and management of the Ark.

The date of the Flood is fixed by Archbishop Usher, and the received chronology, at 2349 B.C. In this assumed date of the Flood lies the chief difficulty connected with the subject. This vast deluge, at the lowest

calculation, must have covered the whole region of Southwestern Asia and Southern Europe. But not only do these regions show no trace of any such physical catastrophe within the past three thousand years, it seems entirely impossible that, within this period, any such catastrophe can have occurred. This difficulty, long the hopeless puzzle of Christian men of science, seems now to have been effectually dispelled. It is becoming very clear that the date assigned to the Flood in our received chronology rests upon no sufficient ground,—in fact, upon no ground at all. Usher's chronology is based upon the genealogical tables of the fifth, tenth, and eleventh chapters of Genesis. But these genealogies, as the best and most judicious biblical scholars are now agreed, afford no data whatever for a true chronology. In the first place, it is very doubtful whether the numbers of these genealogies, as they now stand in our English Bibles, formed any part of the original documents or traditions which were incorporated in the Book of Genesis. The Pentateuch has come down to us in three different forms. We have the received Hebrew text, of which our English Pentateuch is a translation; the Septuagint, a Greek translation of the Old Testament, which was the form of the Old Testament Scriptures in use among the early Christians; and the Samaritan Pentateuch, which seems to be the oldest of the three. But in the numbers of these genealogical tables no one of the three versions agrees with either of the others. The Samaritan Pentateuch makes the period of time from the creation of Adam to the Deluge, 349 years shorter than the Hebrew text, while the Septuagint makes it 606 years longer than the Hebrew. Nor is there any reason for selecting any one of the three versions as being correct upon this point in preference to

the other two. The inference seems unavoidable that the numbers of these tables were arranged by the Hebrew genealogists of later times to suit their own ideas. But this is not all. The Hebrew genealogies were constructed with but one end in view, which was to trace the descent of some family or individual from some great ancestor. They make no pretence of inserting every link in the long chain of descent, or of covering the whole period of intervening time. In the genealogy of our Lord, in the first chapter of Matthew, Uzziah is given as the son of Jehoram. A period of 70 years, and the three kings, Ahaziah, Joash, and Amaziah are thus entirely dropped out of the account. A similar hiatus occurs in Ezra's account of his own descent (Ez. vii, 1-5). He drops four of his ancestors from the line, whose names are given in 1 Chr. v, 14-15. So also Jehu is called the son of his grandfather Nimshi, and Laban the son of his grandfather Nahor. With these facts before us, we must conclude, with Poole and Philip Smith, that the Hebrew genealogies cannot be used as data for computing periods of time before the Call of Abraham. Accepting this point as established, we may go farther, and conclude with confidence that the Bible contains no chronology for the times anterior to Abraham; that the dates of the Deluge and the creation of man are left just as uncertain as the date of the creation of the world.

These conclusions have been reached by Christian scholars simply in the light of sacred history, and a sound biblical exegesis; and with no reference to what geology may have to teach in regard to the earliest generations of men. In respect to the Flood, therefore, as in respect to the Creation, we find the ground entirely clear before us in our endeavor to point out the perfect harmony of

revealed and scientific truth. In his other book, God has given us a record of the earliest human age far more varied and complete than that written under the guidance of his Spirit upon the pages of the Bible. This record, written in the substance of the earth itself, we have as yet but just begun to read and understand. We have read enough of it, however, to see clearly that the two records are in perfect agreement; to see also, and with equal clearness, that the dates respectively of the creation of man and of the Deluge must be carried back to points of time very far anterior to those assigned them in our received chronology.

The cause of the Flood is made sufficiently clear in the scriptural record. The fountains of the great deep were broken up and the windows of heaven were opened. The breaking up of the fountains of the great deep is put first, as being the chief and efficient cause. It was, in fact, the only cause. The deluges of rain poured upon the earth for forty days, had no effect whatever in producing this all-engulfing flood. Since the atmosphere became relieved of its excessive burden of vapors and assumed its present constitution, the quantity of water upon the earth has remained unchangeably the same. None falls upon its surface in the form of rain which has not first been raised from its surface by evaporation. It is just like pumping water out of a vessel and back into the same vessel again. No conceivable deluges of rain could change the level of the sea by the hundredth part of an inch. The Flood was caused by the breaking up of the fountains of the great deep; that is to say, by the sudden sinking of the land beneath the level of the sea, so that the waters of the ocean came pouring in upon the land, engulfing all things beneath their waves. The land of all that part of the surface of

the globe suddenly settled below the level of the sea. It settled, slowly to rise again, but not to its former height.

This subsidence and re-elevation of the land was nothing new in the earth's history. There had been many such sinkings and risings before. In the Cretaceous age, toward the close of the fifth creative day,¹ the broad continents of the Jurassic age, which seem to have been more extensive than our present continents, were all submerged ; and one vast ocean spread its waves over almost the whole surface of what is now the land of the northern hemisphere. At the beginning of the sixth day, that is, at the opening of the Eocene age, of the Tertiary or Neozoic period, the continents had begun to reappear. Their re-elevation, however, was very slow ; and after the middle of the Eocene age, the whole of the wide region, stretching from the coast of France on the west to the Sea of China on the east, where now tower the Pyrenees, the Alps, the Carpathians, and the Himalayas, lay deeply buried beneath the waters of the ocean. By the middle of the sixth day, and of the Tertiary period, the land had risen to its fullest height, its largest breadth.

This Miocene age was the culmination of unintelligent nature, of the old pre-Adamite earth. Never before, and never since, has the state of things in the northern hemisphere been so favorable to a rapid and enormous development of animal and vegetable life. A climate, warmer than that of New England at the present time, extended northward almost to the pole. Pines, oaks, beeches, limes, magnolias, vines, and evergreen oaks flourished luxuriantly in Northern Greenland, and on the island of Spitzbergen ; while a vast variety of mammalian animals, many of them of gigantic size, as much larger

¹ See the chart on page 17.

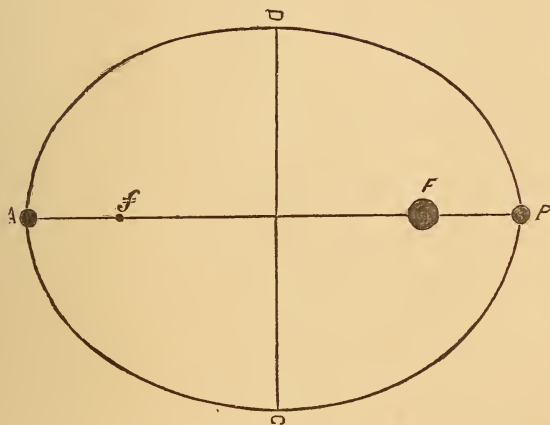
than our modern elephants as the elephant is larger than the ox, scattered their bones everywhere to be the wonder of a far-distant age.

In the next age, the Pliocene, all was changed. A deathly chill was falling upon the earth, and the tribes of living things, both animal and vegetable, were dwindling and passing away. Slowly but surely the reign of ice and winter gained upon the earth, until at last, in the post-Pliocene or Glacial age, wide-spreading masses of ice thousands of feet in thickness, like that which now covers the elevated plains of Northern Greenland, advanced southward along the lines of the great mountain ranges, and covered all the regions of the greatest deposition of snow and rain, until they reached points in some mountainous districts within the limits of the torrid zone. At the culmination of the Glacial period, true moving glaciers covered something like one third of all the land of the northern hemisphere above the fortieth parallel north latitude. In North America, one vast glacier, at some points more than 5,000 feet in thickness, stretched westward from the Atlantic to a line west of the Mississippi, and northward to the polar regions. Across the arid interior of the continent, the accumulation of ice was not sufficient, in most localities, to produce moving glaciers, and few marks of glacial action appear. A second line of glaciers followed down the range of the Rocky Mountains, and a third covered the Pacific slope. President Hitchcock found evidence that, at the height of the glacial cold, the ice filled our own valley, rising high above the summits of Mount Holyoke and Mount Tom. Other geologists tell us that these enormous glaciers covered the whole of New England, crossed Long Island Sound, and ended in an immense ice-cliff on the southern coast of Long Island.

Of this astonishing change in temperature between the Miocene and the post-Pliocene, long the hopeless puzzle of scientific men, the causes seem now to have been clearly ascertained. Two causes, now well understood, seem sufficient to explain the whole. The first cause no doubt arose from changes in the temperature, volume, and direction of the great oceanic currents. These vast oceanic rivers of heated water, always flowing from the equator toward the pole, would be enough, under certain conditions, to carry a warm climate, for more than half the year, to the latitude of Northern Greenland and Spitzbergen, as they now do to the western coast of British America.

The second and most effective cause is found in variations in the eccentricity of the earth's orbit. The orbit of the earth is not a circle, but an ellipse; that is, a flattened circle, like the section of a symmetrical egg-shell, cut through upon the line of its longest diameter. The position of the sun, further, is not at the centre of the ellipse, but at one of its two foci, much nearer to one end of its longer diameter than to the other. The point of the earth's orbit where it is nearest the sun is called its *perihelion*, that at which it is furthest from the sun its *aphelion*. When in perihelion, at present, we are 3,000,000 of miles nearer the sun than when in aphelion. The time of the earth's perihelion and aphelion is slowly but constantly changing, making the complete circuit of the year in 21,356 years. Now, the earth is at perihelion January 1st, at aphelion July 1st. But 10,678 years ago, just the opposite was true. Then it was at aphelion January 1st, at perihelion July 1st. We shall need to obtain a clear idea of these changes in the orbit of the earth, and in its position at different times in the year with re-

spect to the sun, if we would understand the causes which produced the Flood.¹



On the first day of January we are now at perihelion, and 3,000,000 of miles nearer the sun than we are on the first day of July. It thus appears that our changes of season are not owing at all to changes in the distance of the earth from the sun. They are produced by changes in the sun's altitude above the southern horizon at noon, at different times in the year. We all of us

¹ This figure may represent the elliptical orbit of the earth, AP its longer diameter, CD its shorter diameter, fF its two foci, and F the place of the sun. P will represent the place of the earth at *perihelion*, A its place at *aphelion*. The earth's orbit, however, is by no means as eccentric as the ellipse here represented. In a figure of this size the eye could not distinguish it from a perfect circle.

know by experience that the heat which we receive from the sun is directly proportioned to its elevation above the horizon. Its heat is most intense when, at noon of a midsummer day, its rays fall almost perpendicularly upon us. As the sun declines in the afternoon, its heat grows less and less, until, before sunset, it has almost ceased to be felt. Now the plane of the earth's orbit is inclined to the plane of its equator at an angle of twenty-three and one half degrees. For this reason, at midwinter the sun seems to revolve about the earth twenty-three degrees below the equator, while at midsummer it seems to rise the same distance above the equator. It is this low declension of the sun in the southern heavens that reduces the temperature of our climate to and below the freezing point, and causes our winter. At the same time, the increasing distance of the earth from the sun, from perihelion to aphelion, has very important results, inasmuch as the power of the sun's heat increases or diminishes in the inverse ratio of the square of its distance. The fact that we are at perihelion in January gives us, comparatively, a short and mild winter, followed by a long and cool summer. In the southern hemisphere, all this is exactly reversed. Our winter is their summer, and it is at midsummer that they are at perihelion. The result is that, beyond the middle of the southern hemisphere, a short and hot summer is followed by a long and terribly severe winter, and the region of perpetual ice and snow is brought down many degrees nearer the equator than in the northern hemisphere. The southern extremity of South America, with the latitude of Edinburgh and Copenhagen, has the climate of Greenland.

We come now to another and more important point. The eccentricity of the earth's orbit, that is, the difference between its longer and shorter diameters, is not al-

ways the same. In the past, it has varied very irregularly, but sometimes greatly. Mr. Croll and other eminent astronomers have calculated these variations backward from the present time for a period of three millions of years. The results at which they arrive are amply sufficient to account, not alone for the last Glacial period, but for other similar periods in earlier times. For the past sixty thousand years the earth's orbit has not varied enough to produce any important change in its climate. Beyond that point the eccentricity begins rapidly to increase. Seventy-two thousand years ago it was double its present amount; one hundred thousand years ago it was two and a half times greater; two hundred and ten thousand years ago it was three and a half times greater than it now is. Going back four hundred thousand years, which brings us, probably, to the Miocene age, we find the earth's orbit very nearly the same as at present. At the period of greatest eccentricity the earth was ten millions of miles farther from the sun at aphelion than at perihelion. It thus appears that, starting from a point of time seventy thousand years ago, for about 150,000 years the remoteness of the earth from the sun during half the year was quite sufficient to account for all the phenomena of the Glacial period. 850,000 years ago there was a period of yet greater eccentricity, when the earth was more than 13,000,000 of miles farther from the sun at aphelion than at perihelion. This must have produced a Glacial period of great intensity and long duration, which would seem to coincide with the great submergence of the continents, and the almost complete change in the character of animal life, at the close of the Mesozoic period, and of the fifth creative day. The Permian age, again, or the fourth creative day, appears to have been to some extent glacial

in its character, and was marked by another submergence of the land, another great change in the character of animal life. The Permian was the transition age between Palæozoic and Mesozoic time. It would seem as if at each of these three transition points, the old world, with its now antiquated forms of life, had been frozen out, and its surface cleared for new and higher orders of living things.¹ Toward the close of our last Glacial period there was another extensive submergence of the land, owing, apparently to the pressure of the enormous accumulations of ice in both the northern and southern regions of the globe, and over perhaps a third of its entire surface.

The most remarkable, and, as it long seemed, the most unaccountable thing about the deposits of the Glacial period is now to be noticed. In many places, in both Europe and North America, lying between the unstratified masses of gravel and boulders which everywhere reveal the long-continued action of ice, are found thick beds of stratified sand and gravel, with abundant remains of vegetable and animal life. Here is positive proof of the recurrence, with more or less frequency and regularity, of warm periods in the midst of the glacial cold.² We shall find that this strange fact, like all the other phenomena of the Glacial period, is perfectly explained by the astronomical causes which we have just considered.

¹ The same astronomical conditions which produced the later Glacial ages seem to have existed in the Permian, and some evidence of glacial action in that age is clearly apparent. The internal heat of the earth, however, was as yet sufficient to prevent any extended accumulation of ice except in mountainous regions. The general destruction of life in the Permian age was, apparently, due to chemical causes, particularly to the generation and pouring forth of immense quantities of poisonous gases, in the great and almost universal disturbances which then took place in the crust of the earth.

² Deep borings in different parts of Europe have shown the existence of at least four of these stratified layers, alternating with the unstratified drift. Each of these stratified layers represents a complete revolution of the Line of the Apsides (the line connecting the points of perihelion and aphelion), and a period of 21,350 years. Here, therefore, we have proof that the Glacial period continued for more than 100,000 years.

Let us then enquire what would be the actual results of doubling, and at times trebling, the eccentricity of the earth's orbit, for a period of 150,000 years. At the time of the greatest eccentricity of its orbit, 210,000 years ago, the earth was 10,000,000 of miles farther from the sun at aphelion than at perihelion. If the earth were then, as now, at its perihelion Jan. 1st, this immensely increased distance of the earth from the sun from May to September would deprive the northern hemisphere, beyond the immediate neighborhood of the equator, of all summer heat, and give it a climate of perpetual winter. The result of this state of things, continued for thousands of years, would be just that which actually took place. It would bring the climate and the glaciers of Greenland down to the very borders, at many places beyond the borders, of the torrid zone. But in the slow process of ages a great change would take place. After 10,678 years, the earth would be at its aphelion Jan. 1st, at its perihelion July 1st. But the greater the eccentricity of the earth's orbit, and the greater its distance from the sun at aphelion, the nearer does it come to the sun at perihelion. In these changed conditions, the northern hemisphere would have a long winter of more than arctic cold, followed by a short summer of almost furnace heat. And this state of things, in its turn, would continue for some thousands of years. For all this long period of time, the intense heat of summer would more than melt away the accumulations of snow and ice of the previous winter, through all the lower regions of the temperate zone; so that, in the course of ages, the plains and lowlands as far north, perhaps, as the latitude of Edinburgh and Quebec, would become free from ice, and once more replenished with vegetable and animal life. Then the earth would slowly

return to its January perihelion, and ice and winter would resume their ancient reign. It is to be observed, further, that through all the period of greatest eccentricity, while the earth was 10,000,000 of miles farther from the sun at aphelion than at perihelion, during some months of every year it would be wholly deprived of summer heat; so that through this part of every year, either November frosts, or winter cold, or arctic ice would prevail over all the surface of the globe.

During all this time the state of things in the southern hemisphere was just the same as in the northern, only under conditions exactly reversed. For then, as always, winter in one hemisphere was summer in the other. Thus, in constant alternations with every 10,500 years, the thick accumulations of ice were approaching the equator on one side and receding on the other, through, perhaps, thirty degrees of latitude. Beyond this limit the reign of glacial cold must have remained perpetual and with little change. The enormous deposits of snow and ice went on continually increasing from age to age. As the result of the tremendous and long-continued pressure of this ever accumulating mass of ice, the crust of the earth at last gave way. The arctic and antarctic regions were both depressed, and this depression at the poles was followed by a corresponding elevation in the torrid and temperate zones. Through the closing ages of the Glacial period, the land of western-central Europe was in a state of unstable equilibrium, Britain and Germany were alternately elevated and depressed, sometimes through changes of level amounting to many hundred feet; and the same thing appears to have been true here in New England. But with these exceptional and temporary changes, as Prof. Geikie has shown,¹

¹ "Prehistoric Europe," pp. 336, 349.

through all the latter part of the Glacial period the land of Europe was far more elevated and extended than at present, reaching far out into the Atlantic, while the Mediterranean was so diminished in size as to leave both Spain and Italy joined to the opposite mainland of Africa. These bridges between Europe and Africa appear to have opened to the animals of Europe a way of escape from the Glacial cold, and of return when the climate became less severe.

The last of the four or more warm intervals, intercalated through all the Glacial period, between ages of intensest cold, was the Champlain period of Prof. Dana. During this period Europe enjoyed a climate so warm and equable that as far north as the latitude of Paris there was a singular intermixture of temperate and semi-tropical vegetation, and an immense development of both animal and vegetable life. The elephant, rhinoceros, hippopotamus, lion, and tiger roamed again over the plains of England, and Scotland displayed very nearly the same forms of vegetable life as at present. These facts seem to be easily explained. The Glacial period was now waning to its close. The eccentricity of the earth's orbit had been reduced to about twice its present amount, and the cold was less intense, while the land in high northern latitudes was evidently to a considerable extent submerged. As the sun came to its mid-summer perihelion, giving to the northern hemisphere a summer, short indeed, but of intensest heat, the warm oceanic currents, flowing freely northward, carried a warm temperature almost to the arctic circle. By these causes, Western Europe was freed from ice and favored with a climate warm, equable, very moist, and highly favorable to the rapid development of both animal and vegetable life.

This state of things continued for some thousands of

years, while the sun was slowly returning to its winter perihelion. Then the ancient reign of ice and winter was restored, but with less than its former severity. Glaciers again covered Northwestern Europe as far south as Belgium, and the present climate of Lapland was carried down to the south of France. This last stage of the Glacial period is known in Europe as the Reindeer age; because, at that time, the reindeer, musk-sheep, and other arctic animals abounded, even in Southern France, with the hairy elephant, cave-bear, cave-lion, elk, ibex, and many others.

We come now to a point of very great interest and importance. For if, in the variations in the eccentricity of the earth's orbit which have been explained and demonstrated by Mr. Croll, we have found the true cause of the Glacial period, as it now seems certain that we have, it follows that the time of the closing ages of this great period can be fixed with some approach to certainty. As the line of the apsides makes a complete revolution in about 21,000 years, 63,000 years ago the earth was at its January perihelion, as it is now, and its orbit had nearly returned to its minimum of eccentricity. The astronomical cause of the Glacial period was passing away; but a large part of the earth's surface was buried deep in snow and ice, and in this intense glacial cold there was a great and stubborn power of self-perpetuation. It was many thousands of years after the producing cause of the Glacial period had ceased to act, before the earth was finally freed from the bonds of glacial ice and cold. It was without doubt at this point of time, 63,000 years ago, that the earth came to the height of the last Glacial age, the Reindeer period. Going back 10,500 years to the next preceding July perihelion, we find ourselves at the height of the Champlain period, 73,500 years ago. Com-

ing down to 52,500 years ago, the earth is again at its July perihelion, the northern hemisphere is enjoying a second Champlain period, while in the southern hemisphere the last age of the Glacial period is mildly running its course.

Coming to these conclusions with ideas adjusted to the brief periods of Usher's chronology, the inferences from them in respect to the time that man has lived on the earth are enough to take away our breath. For, in the abundant human remains which have been found in various European caves associated with the deposits of the Glacial period, there seems to be evidence clear and decisive that men were living and had long been living in Europe in the Champlain period. Prof. Dana, whom we may certainly accept as representing on the one hand the highest level of American science, and on the other the soundest and most conservative Christian scholarship, affirms, without qualification, that these Palæolithic human remains date from the Champlain period, perhaps in part from the earlier Glacial period.¹ Prof. Geikie, less conservative, perhaps also less cautious and trustworthy in his conclusions, thinks the evidence clear that men were living in Europe at the beginning of the Glacial period, and probably in the Pliocene.² At all events, if Prof. Croll has given us the true explanation of the Glacial period, we seem, in the present state of our knowledge, to be shut up to the conclusion that men have been living on the earth for much more than 75,000 years. This is a statement to which we shall find it very difficult to adjust our conceptions. If we are finally constrained to accept it as true, it will give a new meaning to the inspired teaching that we are

¹ "Geology," p. 322.

² "Prehistoric Europe," pp. 343-7.

the creatures of a God to whom, in his eternal existence, one day is as a thousand years, and a thousand years as one day.

It will further appear that human development has borne a very striking analogy to the development of the whole system of nature. The development of the earth and the system of nature, through all the early geological periods, was exceedingly slow and prolonged; while through the later periods it has gone on with ever-accelerating rapidity. Prof. Dana makes the conjectural computation that the time-ratios of the Palæozoic, Mesozoic, and Neozoic eras may be stated as 12:3:1. As the evidence now stands, we seem constrained to believe that these same figures may be taken as representing not unfairly the relative duration of the successive stages through which human development has pursued its inconceivably slow and long-continued course. As we should infer must have been the case from *a priori* considerations, we must believe that man began his development at the very lowest point of the social and intellectual scale; without experience, knowledge, or skill; without language and without thoughts, more ignorant and more helpless than many of the lower animals, because destitute of those wonderful instincts with which they have been provided. From this low point he seems to have pursued the path of his slow upward progress through weary and interminable ages before he attained to the measure of social and intellectual culture characteristic even of the higher forms of savage life. With this view, all that geology has to teach us of the mode of life and social condition of Palæolithic men is in perfect accord. Physically, the first human inhabitants of Europe were true men, hardly inferior in size, height, shape of the head, or weight of brain to those now living in the

same localities; yet in their intelligence, their skill in handicraft, and their social progress, they belonged to the rudest and lowest type of humanity. They lived in caves, and their few weapons and implements were rudely and coarsely chipped out of stone. But comparing together the human remains which are found in those successive layers of deposits which indicate the lapse of ages, there is manifest a slow but steady improvement. The weapons are more skilfully formed, new and better implements are brought into use, until at length, before the close of the Glacial period, we find drawings of the various animals of the time not inartistically scratched on pieces of ivory or bone. The men of the Reindeer age had risen nearly or quite to the level of the modern Esquimaux, who are held by many high authorities to be their lineal descendants and representatives.

It will be observed that ever since the beginning of the Glacial period, the earth has been passing through a series of climatic ages, each, in a greater or less degree, with its own peculiar and distinctly marked character, each 10,500 years in length, and each reaching its culmination as the earth came to its January or its July perihelion. A distinct view of these several periods, in their order, will greatly help us to a clear understanding of the physical history of the earth since man has been living upon it.

The Champlain period, according to the computation already given, reached its culmination with the July perihelion, 73,500 years ago, giving to Europe a warm, moist, and equable climate, with an immense development of vegetable and animal life of forms closely akin to those of the Miocene. In the Champlain period, man had already been living for a long time in Europe.

The last Glacial period, known as the Reindeer period,

was at its height with the January perihelion, 63,000 years ago. The cold was less intense than that of the earlier ages, yet the Scandinavian glaciers of this period extended south as far as Belgium, and westward to the outer coast of the Hebrides. In this period, men were living with the reindeer, musk-sheep, and other arctic animals in the south of France.

After the Reindeer age, the physical conditions of the Champlain period were restored. The gulf stream, bearing northward a far larger volume of heated water than it now does, gave Europe a warm climate even to the arctic circle. In this period, especially toward its close, the land of Europe was greatly elevated. The English Channel, the Irish Sea, and the North Sea disappeared; Britain was joined to France, Holland, and Denmark; the continent extended so far west as to include the Hebrides, and was probably joined by a continuous, or nearly continuous, stretch of dry land to Iceland and Greenland. This age, for the sake of a name, we may call the Second Champlain period. It reached its height with the July perihelion, 52,500 years ago. Through this age the Glacial period was running its last stage in the southern hemisphere.

The next age, culminating with the January perihelion, 42,000 years ago, was very cold. A local glacier filled the Scottish Highlands, and dropped its icebergs off the coast into the sea. To designate this age, we may call it the semi-Glacial period.

The earth came again to its July perihelion, 31,500 years ago, giving to the northern hemisphere once more a South American climate, a short hot summer, followed by a long and intensely cold winter. The course and character of the gulf stream had become greatly changed, and northern Europe, which through the two Champlain

periods had been filled with vegetable and animal life, lay bleak and sterile, with the cold and stormy climate of Patagonia. To distinguish this age from others, we might very properly call it the Patagonian period.

The next January perihelion, 21,000 years ago, brought to the northern hemisphere conditions much more nearly resembling those now prevailing; while the last July perihelion, 10,500 years ago, gave the northern half of the north temperate zone once more the cold and stormy climate of Patagonia.

Let us arrange these successive ages, with the number of years since the perihelion when each reached its culmination, in tabular form. They will stand as follows:

Champlain	73,500
Last Glacial, or Reindeer	63,000
Second Champlain	52,500
Semi-Glacial	42,000
Patagonian	31,500
Last January perihelion	21,000
Last July perihelion	10,500
Number of years since the present age began, about	5,000

I have spoken of the men of the Glacial period as the old Palæolithic race. It is now time to notice the wide distinction between the Palæolithic and Neolithic races of ancient Europe. The immensely long period during which the earliest human inhabitants of Europe used only stone for their weapons and implements, having as yet no use or knowledge of any metal, is called the Stone age. After this came the age of Bronze, and still later the age of Iron. But the Stone age was itself divided into two ages, by a gap far wider and more complete than that which separated the Stone age from the Bronze, which are called, for the sake of distinction, the Palæo-

lithic, or ancient Stone age, and the Neolithic, or later Stone age. So far as is now known, the Palæolithic race had disappeared from Europe many thousands of years before the Neolithic tribes appeared to occupy the vacant ground. Prof. Geikie positively declares that no Palæolithic remains have been found in Europe of a date later than the Reindeer age.¹ The Palæolithic race appears to vanish from our knowledge with the end of the Glacial period, while there seems no reason to believe that Neolithic men have been in Europe for more than 10,000 years. Prof. Geikie indeed speaks of Neolithic remains, found in Britain, of the Second Champlain age. This term may be correct as describing the character of the articles found; it cannot be true as applied to the men who made them. These articles are older by at least 25,000 years than any other Neolithic remains as yet discovered, and must have been made by some more cultivated tribe of the Palæolithic race, before their departure from Europe.

In the disappearance of the Palæolithic people there is nothing mysterious or unaccountable. They were few in number, poorly armed, and almost helpless in the presence of the powerful and terrible wild animals which abounded all around them. They were simple savages, low down, except in the artistic faculty, even in the scale of savage development. They did not till the soil, practised no arts of husbandry, but depended for subsistence upon the chase, and the flesh, perhaps the flesh and milk, of the reindeer. Reindeer were in fact their chief dependence; and when, with the coming in of the Second Champlain age, these useful animals migrated to the north, they were followed by their human neighbors and dependents, who thus, in the course of a few centuries, entirely disappeared from Southern and Central Europe.

¹ "Prehistoric Europe," p. 360.

There seems to be sufficient ground for the belief that these Palæolithic families ultimately made their way to North America; either eastward, by way of Siberia and Behring Strait, or northwestward, by the then open overland route, to Iceland and Greenland. If this supposition is correct, we have probably found, in these earliest known representatives of the human family, the ancestors not of the Esquimaux alone, but of the other oldest American races.

When, many thousands of years later, Neolithic men first appeared upon the scene, all things were entirely changed, and Europe was like another world. The climate, the flora, and the fauna¹ of the continent had become very much as they are at the present time. As Prof. Geikie has observed, the transition from Palæolithic to Neolithic society is a transition from utter savagery to comparative civilization. The latter were, indeed, no more than rude barbarians, by no means as far advanced as the Gauls, Britons, and Germans of Cæsar's time; but they were tillers of the soil, they had the domestic animals, which have ever since remained the servants of man, and practised with no little skill many of the simpler mechanic arts. In particular, they engaged in regular mining operations to obtain the flint nodules which abound in the chalk cliffs of England. From the flint thus obtained, by the use of grindstones and other appliances, they were able to make sharp and highly polished weapons and tools.

Since the advent of Neolithic man there has been no break or interruption in the course of human existence and activity in Europe, but only a slow and steady unfolding into the order of things which now exists. In

¹ The collective animal life of a country is called its fauna; the collective vegetable life, its flora.

later ages the Neolithic race was crowded into a narrow compass by the coming in of other peoples, but in Cæsar's time they were still represented by the Aquitanians of Gaul and the non-Celtic Britons, and they are represented to-day by the Basques of the northwest of Spain. From this fact the inference seems unavoidable that, if the whole of Central and Southern Europe was submerged by that great catastrophe, the first appearance of Neolithic man in Europe must have been since the Flood; and in all the Neolithic remains thus far discovered there appears to be nothing to disprove such an hypothesis. Yet we cannot regard these Neolithic men as belonging to the family of Noah. As will hereafter appear, they must be accounted one of the, perhaps, many families which survived the Flood.

We come now to the great and difficult problem of the Flood itself. For the question of the Flood is a problem, a great problem, and one very difficult to solve. The circumstantial and graphic account in the Book of Genesis, sustained as it is by the hardly less particular and vivid traditions of many and widely separate nations, we are constrained to accept as proof positive and conclusive that there was a Flood in the days of Noah, by which the whole of the then known world was buried so deeply beneath the waters that all terrestrial life was destroyed from its surface, excepting the single human family and the few animals preserved in the ark. But the sudden sinking of so great a region of the earth's surface to so great a depth, and its almost equally sudden re-elevation, must have been, taking the whole movement together, one of the greatest convulsions through which any part of the crust of the earth has passed in any recent geological age. But generally, such changes of level, even partial sinkings and risings of no more than forty or

fifty feet, have written their own history in the disturbed strata of the earth's surface, just as clearly and unmistakably as the geologist can record it upon the printed page. It would therefore seem entirely impossible that a catastrophe so tremendous as this sudden submergence of so large a portion of the earth's surface must have been, should not have left its history fully recorded over every part of the area covered by the Flood. But here the strange fact confronts us, that no such self-written history of this tremendous cataclysm can be found. As yet, neither in dislocated strata, nor in deposits of marine remains, nor in the action of water, has any certain trace or sign of the Flood of Noah been discovered. And not only so, this great and sudden submergence was widely at variance with the analogies of all the later geological ages. Previous movements of this character had usually been very slow and long continued; protracted, often, through hundreds of years. As compared with this, also, they had been of very limited extent. In the great submergence of the Glacial period, the sinking of the land seems nowhere to have exceeded 1,500 feet. But in the Flood, the land must have sunk in the course of a few weeks to a depth of 5,000 feet; and then it must have risen again so rapidly, that in just a year from the beginning of the movement, the family of Noah disembarked safely upon dry land.

With these facts before us, we can only frankly admit that, scientifically considered, the problem of the Flood has not yet been solved. We may confidently believe that with the progress of geological discovery, and the more thorough examination of the regions of Southeastern Europe and Southwestern Asia, this difficulty will be removed; that the self-written history of the Flood will be found and clearly interpreted to the world. But in

the present state of our knowledge all that can be said upon the subject seems to be comprehended in the following points:

1. The reason why no dislocations of strata were left to be the record and the evidence of this great catastrophe was, probably, that the whole of the submerged region sank and rose evenly, and *en masse*, so that no dislocations of strata were produced. The same thing was true of Scotland, as Prof. Geikie points out, in its alternate sinkings and risings at the close of the Glacial period.¹

2. The reason why no sea-shells, or other marine remains, have been found on the land submerged as the result of this great breaking in of the waters, may have been that the submergence was too brief in its duration to allow of any colonizing, or of any growth and decay, of marine life. But it may just as well be true, and this perhaps is the more probable supposition, that our want of knowledge upon this point is owing simply to our ignorance of existing facts;—that the Flood did leave behind it in marine remains, perhaps abundant remains, a record of itself not yet discovered or understood.

3. The Flood was a most important feature in the plan of this world's history, and the whole course of events in the preceding geological ages had been so ordered as to prepare the way for such a catastrophe. Both the story of the Flood, and the reason for the Flood, as they are given in the Book of Genesis, are in perfect accordance with the facts of history. Southwestern Asia was the birthplace of the human family. Here our race had its central seat, increased most rapidly in numbers, made its largest social development, and, in the course of ages, had most corrupted its way before the Lord. It was a

¹ "Prehistoric Europe," p. 409.

rude, incapable race, without mental culture or social order. By a sad necessity, as population grew dense, it became the prey of social anarchy, and filled the earth with violence and blood. From such a race, in such circumstances, nothing further could be expected in the unfolding of the grand destinies of humanity. It was therefore the divine purpose to clear the ground of their encumbering presence, so that a field might be prepared for the free, the vast, the manifold development of a new, a nobler, a more capable race. That this was the purpose of the flood we are distinctly told in the Book of Genesis; that this was its actual result, we know from the whole history of the family of Noah. For thousands of years this one family occupied the whole of this grand central region of the earth's surface in sole and quiet possession, with but little trouble or interference from the various Turanian tribes which had survived the Flood in more distant parts of the earth. But this great catastrophe was no sudden or miraculous event. For more than 100,000 years, from the beginning of the Glacial period, a train of mighty causes had been steadily at work, making all things ready for this appointed Deluge, for this great change in the population of the globe, in the unfolding of the destinies of mankind. For—

4. The Flood was the last throe of the Glacial period. Whatever else may be proved or disproved concerning the Flood by future discoveries, this point we may hold as already fixed beyond question. Toward the close of the Glacial period, as we have seen, the weight of the enormous accumulations of ice and snow had become so great over vast regions in the higher latitudes of the northern hemisphere, that the crust of the earth at last gave way, and great depressions of the surface occurred over widely extended areas. These depressions at the

north caused of necessity an equally extensive upheaval of the land in other regions further south. This elevation seems to have taken place along a broad belt of the earth's surface in the lower half of the north temperate zone. All through the penultimate Glacial period, the Champlain period, and the last Glacial period, the basin of the Mediterranean is believed to have been so much elevated that Italy and Africa were united by dry land. In the latter part of the Second Champlain period, the upheaval was so great in central Europe that the North and Irish seas had disappeared, the continent extended far westward into the Atlantic, beyond the present western coasts of Ireland and the Hebrides, while a continuous, or nearly continuous stretch of dry land seems to have joined Scotland and Norway to Iceland and Greenland.

In this great belt of the earth's surface thus bulged upward, there were from age to age many changes and oscillations of level; but as a whole the upheaval must have continued as long as its producing cause continued. But this cause still existed, in undiminished force, for many thousands of years. The excessive eccentricity of the earth's orbit, the cause of the glacial cold, had passed away, but in that cold itself there was a great and obstinate power of self-perpetuation. After the Second Champlain period, through the two ages which we have called the semi-Glacial and the Patagonian periods, the cold continued so great that the weight of ice in northern latitudes must have increased rather than diminished. We are thus brought down to the age which culminated with the January perihelion 21,000 years ago; and we can see clearly that until this period had given to the northern hemisphere something like the climatic conditions of the present time, no effectual inroads had been

made upon these ancient accumulations of ice. Through this age, in all the warmer districts of the north, the ice must have been slowly melting away. But in the next age, the age which reached its height with the July perihelion 10,500 years ago, with its short hot summers followed by long and intensely cold winters, just as is now the case in the southern hemisphere, the ice must have gained ground again in all the higher latitudes.

We thus come to the conclusion that not until the time, something like 8,000 years ago, when the sun, coming back to his winter perihelion, had begun to give to the northern hemisphere once more the long summers and short mild winters which we now enjoy, did the rapid and final melting away of the old glacial ice begin. In the course of some 2,000 years, as we may calculate, this process must have been complete; the weight which had so long sustained the great upheaval in the latitude of central and southern Europe had been finally removed. And so, about 6,000 years ago, as we may reasonably believe, the fulness of the time had come, the hour of doom for the antediluvian world. Not slowly and gradually, as such upheavals had often subsided in earlier geological time, but with a sudden and awful crash, the uplifted lands went down. They descended, not to their normal level simply, but, under the tremendous momentum of their fall, to abysmal depths; so that the waters of the ocean flowing in buried the submerged lands to the depth, as we must suppose, of six or eight thousand feet. But such a submergence could not continue. From all sides of the round globe a mighty pressure would be instantly exerted upon these too deeply sunken lands, forcing them back again to their proper level. Thus, in the course of a few months, the highlands and mountain tops had risen above the waters, and Noah and his family had stepped forth upon dry land.

CHAPTER VIII.

AFTER THE FLOOD.

THE waters of the Flood had abated, and the huge bulk of the Ark lay stranded upon the heights of Ararat, there, through long years, to crumble into dust. The mountains and high table-lands were already dry and ready for human occupation, but not the lowlands. It is probable that hundreds of years were yet to pass away before the Mesopotamian plains could become again the dwelling-place of men.

Noah and his family had stepped forth once more upon solid land, beneath the bright shining sun, and into the fair, free air of heaven. Their long imprisonment, one hundred and fifty days of darkness and horror, undescribed and unimaginable, while, amid raging floods from beneath, and pouring torrents from above, the dead bodies of their perished fellow-men floating in thousands around them, and their own clumsy, fragile refuge beaten hither and thither, they knew not where, or to what end, —this long imprisonment, long and dark and dreadful, had at last come to an end, and the progenitors of a new race had stepped forth into a new world. But a world how awful in its solitude ! The old hum and tumult of life was everywhere hushed into the silence of the dead. Save the handful of living things that had come forth from the Ark, there was nothing upon all the dry land that moved, or breathed, or lived. There were no flocks or herds upon the plain ; no beasts of prey prowling in the

wood ; no birds, singing from the tree-tops, or winnowing the depths of the silent air ; no insects sporting in the sunbeams ; no reptiles gliding stealthily upon the ground. All was silent, desolate, and dread. To Noah and his sons, as from the Kûrdish Mountains they looked afar over the dreary, lifeless waste, it must have seemed as if they stood alone, alone in an empty world.

It must have seemed to them not only a silent world, but in very truth a new world ; a world in which the very aspects and conditions of nature had been essentially changed. "I will establish my covenant with you," said their great Preserver ; "neither shall all flesh be cut off any more by the waters of a flood. And this is the token of the covenant which I make between me and you, I do set my bow in the cloud ; and it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud." This is a distinct affirmation that up to that time the bow had never been seen in the cloud ; and of this fact there can be, apparently, but one explanation. That great convulsion of the elements which had just passed away had, for the first time, purified the atmosphere, and made it clear and transparent as we see it now ; permitting the rays of the sun to come unobstructed to the human eye, and so making possible the perfect refraction of light, and the forming of the bow upon the cloud. This being so, the world before the Flood must have been but a dim and murky world, always enveloped in thick and misty vapors, through which the sun by day and the moon by night seemed but dull, brazen orbs, and the depths of the clear blue sky were never seen. And when, coming forth from the Ark, Noah beheld this great change, saw for the first time the sun flooding the earth with glory in the fulness of his radiance, looked for the first time into the depths

of the azure skies and the spangled heavens by night, it must have seemed to him indeed that old things had passed away, that God was making all things new.

The lot of Noah in this common life of ours was certainly a most remarkable one. In those early and simple times no man could have held a higher, a more honored, a prouder position than that filled by him. I say, in those early and simple times; for we must remember that the times were, socially, very early and very simple. The human race was yet in its childhood. It seems to have been long after Noah's time, how many centuries no man can tell, that, with hieroglyphics and picture-writing, men made their first rude attempts at written language. As yet there seems to have been neither writing nor any thing to write. Mental activity there was none. The intellect, with all its godlike powers, as yet lay dormant, its mighty activities hardly begun. In the mechanic arts, indeed, some progress had been made, or a vessel like the Ark could never have been built. But intellectually and socially, even the most favored families before the Flood would seem to have been no farther advanced than were the North American Indians when our fathers first landed on these western shores.

In those early and simple times, I repeat, no man could have held a higher or prouder position than that held by Noah. He held this position by virtue of his personal dignity and excellence of character. In the midst of a corrupt and evil world, "Noah was a just man, and perfect in his generations, and Noah walked with God." And so, again, no man could have stood higher than he in the divine favor. Not greater was the favor of God to Abraham his friend, than to this earlier father of the faithful; not more freely and familiarly did he communicate with him: with no greater or richer blessings did

he crown him. But more even than this. By the appointment of his divine Protector and Friend, Noah stands the honored father of all the nations of the civilized and enlightened world. In this all the teachings of history, and of ethnological and philological science, are in perfect agreement with the Book of Genesis. From the three families of the sons of Noah have sprung all the nations and races which, from that day to this, have been concerned in the grand unfolding of humanity, in the upbuilding of God's earthly kingdom.

And now let us take our stand with this rescued family, and cast a hasty glance over what is known to us, first of the world as it then existed, and then of the history of this family, these new progenitors of our race, through the long and eventful period which was yet to elapse before the sacred history should open full and clear with the calling of Abraham. We shall find the Ark and the family of Noah, not on the summit of Mount Ararat, but upon some one of the inferior heights which lie along the southern border of Kûrdistan. Ararat, in ancient times, was a country and a kingdom, corresponding in part to the modern Kûrdistan, with its capital on the shores of Lake Van. By "the mountains of Ararat," it is evident that no particular peak was intended. Sir Henry Rawlinson assures us that this expression was used in ancient times to designate the bold and lofty range which overhung the plains of Assyria to the north of Nineveh.

We can hardly be mistaken in accepting these chapters as the account of an eye-witness, describing in simple language what he himself had seen, and with no thought of any thing beyond that comparatively narrow region which was all the world to him. He had seen the waters come pouring in, filling the valleys and plains, rising

steadily and rapidly until the hills were covered, then still rising until the distant mountain tops were submerged, and the solitary Ark floated alone in what seemed a world of waters, with not a spot or point of land to be seen to the utmost horizon on every hand. To Noah and his sons, as they came forth from the Ark, it must have seemed that all things living upon the dry land had perished from all the face of the earth, excepting only the few animals which they themselves had preserved. But this was not so. We now know that but a small part of the earth's surface, comparatively, was covered by the Flood, and that vast regions, untouched by the waters, were still filled with their ancient life.

The tenth chapter of Genesis is the Book of the Generations of the sons of Noah. This chapter is the foundation of human history. The unfolding of these three branches of the family of Noah into their several tribes and nations has been the great subject of philological and ethnographic science. It has been fully traced out and clearly elucidated, and is now well understood. The history of this three-fold family is the history of the civilized world. But never at any time since the days of Noah himself have the races and nations of his descendants made up the half of the population of the globe. The Tartars, Mongols, Chinese, and Malays of Asia; the old Neolithic population of Europe, now represented by the Basques of the Pyrenees, and the Finns of the north; the various native races of America, and the negroes of Africa,—of none of these races do the ancestors have any place in the tenth of Genesis; not one of them can be connected by any tie, whether of language or affinity, with any branch of the family of Noah. They are all of them evidently descended from families undestroyed by the Flood. For the sake of a name, these races may

all be grouped together and called Turanian—a name of a merely negative significance, meaning only that the tribes and nations to which it is applied are neither Hamite, Semitic, or Japhetic.

The old Palæolithic Europeans were, in this sense of the word, Turanian, and are believed by many eminent ethnologists to be still represented by the oldest races of North America. The Neolithic men, a small, swarthy, dark-haired, long-faced race, which after the Flood, and perhaps before the Flood, overspread a large part of Europe, and which are now represented by the Basques and Finns, were also Turanian. Their small stature, swarthy complexion, and dark hair seem to indicate a southern origin; so that there may be reason for the surmise that they were preserved through the Flood on some of the high mountains of Southern Europe. Mr. Sayce tells us that the old Accadian Chaldæans spoke an agglutinative language akin to that of the Turks and Finns.¹ From this statement, however, we are not to infer that these early Chaldæans were Turanian in race. It only means that their language had as yet only begun that long process of development by which, in the course of ages, it passed from its primitive Turanian to a Semitic form. Some have supposed that Tidal and his “nations” were Turanian, as may have been the case. That the original Medes, with their Magian religion, were Turanian seems entirely clear. After a thousand years of conflict these primitive Medes were subdued by their Aryan or Japhetic neighbors, giving their name, and in part their religion also, to their conquerors.

If some prophetic glimpse of the future could have been given to Noah, as he stood with his rescued family upon the heights of Ararat, he might well have been

¹ “Chaldæan Account of Genesis,” p. 20.

satisfied with the destiny appointed for his race. He would have seen the sprightly children of Ham, at first far outstripping the slower growth of their brethren, spreading themselves through Babylonia, Southern Arabia, Egypt, Ethiopia, and India, and building up, with astonishing rapidity, a magnificent civilization, upon which even now we look back with admiring wonder, and stretching the long arms of their commercial and social influence even to distant regions of the earth.

Then he would have seen the children of Shem coming forward in their turn, to take their place, and play their great part in the mighty drama of human history. Out of this Semitic race, he would have seen springing the imperial dominion of Nineveh, with its long lines of Assyrian kings; and the wandering tribes of that strange Arabic race, their hand against every man, and every man's hand against them, who once, in the days of Saracenic grandeur and dominion, have given proof of the high qualities with which they are endowd, but the day of whose great part in the unfolding destinies of mankind has not yet come. But more and greater than these, he would have seen, among the mountains of Palestine, a little kingdom, politically feeble and unimportant, but morally and spiritually bearing in its bosom, as in another ark, the hopes and destinies of the world; —the kingdom of the children of Abraham the friend of God, containing within itself that Church of God through which all the nations of the earth should be blessed.

Last and slowest but greatest of all, he would have seen the family of Japhet, the prolific wide-spreading Aryan or Indo-European race, rising to its imperial place, its grand and long-enduring dominion. He would have seen this noblest family of his sons spreading its vigorous and numerous branches both east and west, subduing

and civilizing the great peninsula of India, swaying the destinies of Asia in the vast empire of the Medes and Persians, bursting upon the world in a sudden blaze of glory in the freedom and splendid civilization of Greece, and slowly building up the strong and sure foundations of law, of political order, and of universal empire, in the old republic of Rome. And then, in far-distant ages, ages which even yet have but half run their course, he would have seen the Celtic, the German, and the Slavonian branches of the same grand Japhetic race working out a new and higher, because a Christian, civilization, and lifting the world into a condition of light and knowledge, of freedom and happiness unknown and undreamed of before. Thus does Noah stand before us in proud pre-eminence, the father of the civilized world. From him, through the three families of his sons, has come every thing that makes the Christian nations of to-day all that they are in the glorious reality of the present time, in the yet more glorious promise of the time to come.

CHAPTER IX.

FROM NOAH TO ABRAHAM.

THE Hamites, before their separation after the building of Babel, appear to have devised a simple hieroglyphic system of writing. This great invention was afterward developed by the Cushites of Chaldæa into the cuneiform or wedge-shaped characters so long in use by the Babylonians, Assyrians, and Persians; and by the Egyptians into a highly elaborate hieroglyphic system, which assumed a sacred character, and which they employed for public inscriptions for thousands of years. For private use, and especially for writing on papyrus rolls, they simplified and condensed their hieroglyphics into a kind of running hand, known as the hieratic or priestly character. In addition to these modes of writing, the Egyptians very early became adepts in pictorial representation, which they used very profusely upon the walls of their public buildings and their tombs. By the use of these instrumentalities, long before the time of Abraham, the Chaldæans and Egyptians had filled their several countries with inscriptions and pictorial delineations, representing almost every thing in their history, their religion, their social customs, and their manner of life. This was more especially true of the Egyptians. It would seem that no other people has ever existed filled with so intense a longing to perpetuate the memory of themselves to the most distant ages of time. A great part of these earliest records of human history are still in perfect pres-

ervation. Strange to tell, the papyrus rolls, safely stored in the mummy cases of the dead, have proved almost as imperishable as the granite of Syenê. There are many of these rolls still in good condition and perfectly legible, which were written hundreds of years before the time of Abraham.

Within the past half century, these old inscriptions, which, for thousands of years, no man was able to read, have been deciphered, and have yielded up their secrets to the knowledge of the modern world. At the same time, the new science of philology has been steadily and surely tracing out the connection and relationship of the various families of languages which have been gradually formed among the many nations of the three branches of the family of Noah. The astonishing revelations of these two lines of scientific investigation have thrown a flood of light upon the history of our race through that long and before almost unknown period extending from the flood to the call of Abraham. Within this period there was a vast social and political development in all the branches of Noah's family, for which the four hundred years allowed by Usher's chronology is totally inadequate. Most clearly the time between Noah and Abraham is to be reckoned not by hundreds, but by thousands of years. But if the true explanation of the Flood is to be found in the astronomical and geological causes already considered, there was ample time for this development. It seems quite impossible that the Flood should have occurred less than 6,000 years ago.

The treasures of knowledge, so long buried in the ruins of the ancient world, modern learning has as yet but just begun to bring to the light. In the interpretation and explanation of these earliest records of human history there is still much of uncertainty, much that is not un-

derstood. Upon many very important points the best and highest authorities are widely at variance. But, on the other hand, there is very much in these ancient records, and much of the highest value and importance, in the interpretation of which there is no difficulty, which is clearly known and understood. In the light of these new and wonderful revelations, the history of all the branches of the family of Noah, from the very days of the Flood, may be traced in all its main outlines and most important features with a considerable degree of confidence.

By the researches of philologists, laboriously and minutely comparing together all the languages which, in the long course of ages, have sprung up among the descendants of Noah, three points have been made clear.

1. The children of Shem, Ham, and Japhet remained together, living as one people, for a long period, probably for some hundreds of years, after the Flood. They lived together long enough to begin the development among themselves of a new language, common in its essential features, to them all; a language entirely distinct from any ever spoken by any Turanian people, as it was from that of Noah and his sons before the Flood. This primitive post-diluvian language was the parent stock from which have sprung all the languages of all the tribes and nations of the sons of Noah. All these languages, and only these, are what are known as *inflective* languages,—languages which form the verbs with varying terminations to express moods, tenses, person, and number; their nouns and pronouns with the like changes to mark their gender, number, and case.

2. After living thus for a long time with the Hamites and Shemites, the children of Japhet were suddenly, completely, and permanently separated from their brethren,

to pursue from that time on, for many ages, a course entirely independent and distinct. Thus cut off from all Hamite and Shemite influences, the various tribes of the sons of Japhet developed gradually that great and widely spread family of languages, known to modern science as Indo-European,—the languages of the Hindûs, Persians, Medes, Phrygians, Greeks, Romans, Celts (the ancient Gauls and Britons), Germans, and Slavonians. All these languages are clearly, many of them closely, akin to each other; while they are radically unlike and distinct from all Hamitic and Semitic forms of speech, having no other relationship with them than that derived from their common but very remote parentage.

3. Between the Shemites and Hamites no such separation took place. From that day to this, these two races have remained closely associated, and, to a large extent, inseparably intermingled. The Hamites settled in Babylonia, Egypt, Palestine, and Ethiopia. The Ethiopia of antiquity was a region of vast extent in both Asia and Africa. Asiatic Ethiopia extended along the coast of the Indian Ocean all the way from the Indus to the Straits of Babelmandeb, comprising Southern Arabia and the modern Beloochistan. African Ethiopia lay to the south of Egypt along the coast of the Red Sea and the Gulf of Aden, comprising the countries now known as Nubia, Abyssinia, and Somaui Land. Of the Shemites, Elam was the tribe and kingdom of Chedorlaomer, located on the east of the Tigris over against Babylonia. The children of Asshur occupied Assyria, while the families of Arphaxad, Lud, and Aram seem to have been settled in Northern and Western Mesopotamia, in Southern Armenia, and Syria. Joktan, of the race of Arphaxad and Eber, became the father of the southern and older race of the Shemite Arabians, to which the Ishmaelites were joined at a later day upon the north.

The Hamites were a quick and sprightly people, and had very soon far outrun their slower brethren in the race of social advancement. Taking their antecedents and surroundings into the account, the civilization which rapidly sprung up among them, in Babylonia, Egypt, and Asiatic Ethiopia, must be pronounced the most brilliant and surprising development in history. But there was never any family of Hamitic languages. The Hamite language was simply the old language of the three families before the Dispersion; a language agglutinative or Turanian as yet in its essential features, caught and fixed, at a somewhat later stage of its growth, by an early civilization, and a sacred and unchangeable form of hieroglyphic writing. This language held its ground in Egypt for more than 3000 years. Outside of Egypt, the tribes and languages of both the Shemites and the Hamites passed on into a new development, assuming the type, both of language and of race, which is known in history as Shemite, or Semitic. The Hebrew, the most important of the so-called Semitic languages, was not distinctively a Shemite language. It was the common language of the Canaanite peoples, both Hamite and Shemite. The Phœnicians, regarded generally by historians, from their language and national character, as a Semitic people, were, ethnically, not Shemites but Hamites, like the other tribes of Canaan. The Hamitic Cushites of Southern Arabia and Abyssina passed through the same change. As their languages indicate, they had become fully Semitized long before the Christian era. The Chaldæans themselves, the originators of the Hamitic culture and civilization, long before the time of Nebuchadnezzar, had become as fully Semitized as their neighbors of Assyria. The Chaldæan language, in which the Book of Daniel is written, is very closely akin to the Hebrew.

As we have already seen, we have the best authority for believing that by "the mountains of Ararat," in Gen. viii, was meant the lofty range which overhangs the plains of Assyria to the north of the site of ancient Nineveh. This view is certainly in perfect accordance with the scriptural narrative ; and we may accept it as pretty certainly true, that on some one of the eastern heights of this range the Ark rested after the Flood. From these mountains a vast ocean of waters stretched away over all the lowlands of Southwestern Asia, to the Indian Ocean upon the south, and the Mediterranean upon the west. Centuries were no doubt yet to pass away before these submerged lowlands would rise again to their former level, and the waters of the Flood finally disappear. But over the Zagros Mountains, to the south-east from the resting-place of the Ark, lay the ancient Iran,—that vast table-land, elevated 4000 feet above the level of the sea, which now forms the larger part of the kingdom of Persia. This high table-land, cleared of all terrestrial life by the Flood, now lay dry and once more inviting human occupation. To this great plateau it seems clear that the whole family of Noah, in the course of time, made their way. Here, as we have good reason to believe, they lived together for many generations as one people, until the single family of Noah had grown into a nation ; until they had begun to develop among themselves that new and peculiar language which was forever to distinguish their posterity from all the other families of mankind ; and until, at last, the waters of the Flood had finally disappeared.

But the great Iranic plateau was dry and arid ; and now, in the rich plains of Southern Mesopotamia, there lay spread before them a far more inviting place of abode. And so, "It came to pass, *as they journeyed from*

the East, that they found a plain in the land of Shinar, and they dwelt there."

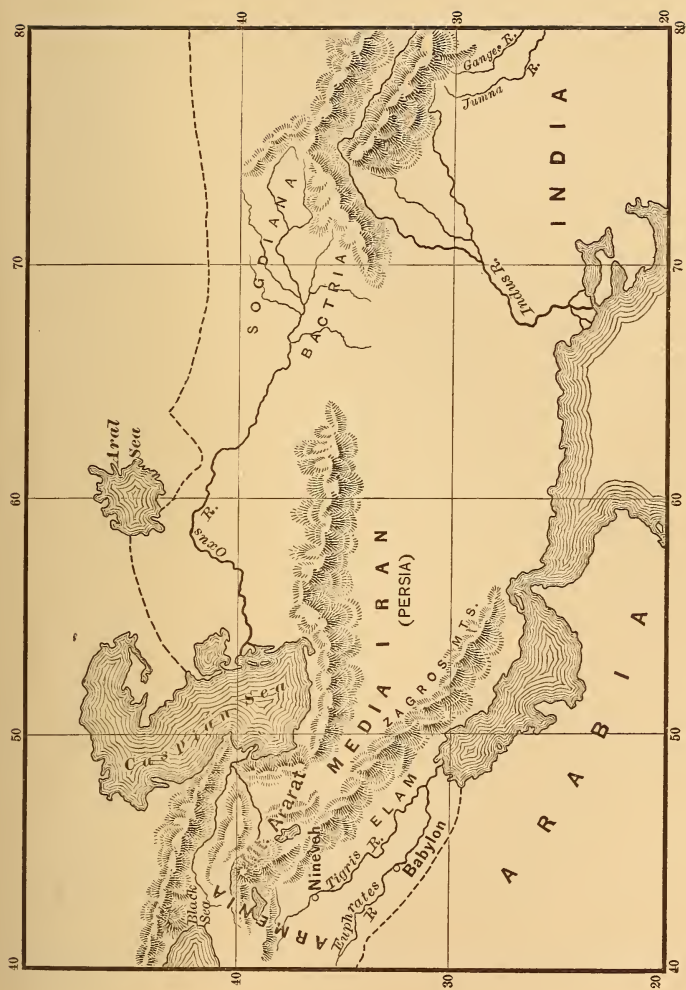
Here they conceived a new idea and a gigantic plan. They would build for themselves a city, and a tower as high as heaven. They would do this, as the sacred record explains, that they might make themselves a name, and *not* be scattered abroad. In undertaking this huge work, they were moved by two powerful impulses. The first was a strong desire to bring their long wanderings to an end, and settle in permanent abodes.¹ They would build for themselves a city; and not only a city, but a lofty tower, which should be seen over those vast plains as far as the eye could reach, and thus become a common rallying point and place of worship for all their tribes. Now, humanly speaking, there was in this stupendous plan nothing reprehensible; it was altogether innocent and commendable. It is not spoken of as having been conceived in sin, or as having provoked the anger of God. It is simply intimated that it was not in accordance with the divine purposes. For it was not the will of God that the children of Noah should thus settle in one dense mass, to reproduce all the evil and corruption which had been swept away by the Flood. It was the divine purpose that they should be scattered abroad, to multiply and replenish the earth, to found many separate nations, and to inaugurate a various and manifold system of human development.

¹ In the list of Babylonian Dynasties which has come down to us from Berosus, the earliest historical kings are given as a Dynasty of Medes. This seems to refer to the period during which the country was occupied by the as yet undivided family of Noah. For, as Philip Smith observes, the term Medes in this connection evidently means nothing more than a people who came from Iran. According to Berosus, the Medes ruled first in Babylonia, and after them the Chaldæans. These Chaldæans—Akkad, as they call themselves in their cuneiform inscriptions, and as the name appears in Gen. x, 10—were Cushites of the family of Ham. Of the founding of this royal house we no doubt have an account in Gen. x, 8-10.

The second impelling force was a powerful impulse to build; to do some great thing, and get themselves a name. This was an impulse which continued to act with prodigious and unabated energy, in all the early nations, in both the eastern continent and the western, for hundreds, perhaps for thousands of years. The race was still in its pristine vigor, full of an overflowing and irrepressible energy. The mighty powers of the human mind were beginning to work, and must find some means of displaying themselves, some adequate mode of exercise and expression. But the scope of their powers was as yet very narrow. It embraced but two factors, physical force and a rude mechanical skill. With these two factors alone they must work, if they worked at all; and with these they did work, and to such purpose that all succeeding ages have looked in utter amazement upon the results of their toil and skill. Modern engineers have asked in wonder by what possible means those early nations, knowing little of the engineering art, could have accomplished their huge undertakings, could, in many cases, have moved and placed such immense masses of stone. The answer is very simple. These works were accomplished by the united labor of countless human hands. In those early days power was despotic, human life was held very cheap, men were plenty, and all inspired with a common feeling. It was, comparatively, an easy thing to get together a vast multitude of men of the lower classes to carry out any great national undertaking of the king and the priests. It seems to have been the first breaking out of this mighty impulse which set the children of Noah upon the building of their gigantic tower. It was not the will of God that this work should be accomplished; and he so divided their counsels and confused their language, that they left off to build, and were scat-

tered abroad. We have no reason to suppose that in this catastrophe there was any miracle involved. The divergence of race, language, and national character in the then united families must, by this time, have become quite sufficient to account for the breaking up of their plans and the scattering of their tribes, under the pressure of a work so arduous, and of the despotism of kingly power, by which alone such a work could have been carried forward.

The despotic power by which, without doubt, the building of Babel, like all the other gigantic works of a similar character which so abounded in the ancient East, was undertaken and carried on, is fully explained in the tenth chapter of Genesis. At this time, as we know from their subsequent history, the Hamites were far in advance of their brethren of the other two tribes, holding a foremost and controlling position in the common councils. Of the Hamites, again, the Cushites were the leading family. "And Cush begat Nimrod." That is to say, at this time Nimrod was the great leader and chief of the Cushite clan. This position gave him the leadership of all the Hamites, and so also of the three united tribes. "He began to be a mighty one in the earth"; "and the beginning of his kingdom was *Babel*, and Erech, and Accad, and Calneh, in the land of Shinar." We can hardly be mistaken in supposing that the tyranny of Nimrod had much to do in the breaking up and scattering of the hitherto united family of Noah. To this despotic authority, a new thing in their experience, the free-spirited shepherds would not submit. And so it came about that out of that land went forth Asshur, that is the family or clan of Asshur, and builded Nineveh, Rehoboth, Calah, and Resen; while the other families of the Shemites went each its own way, to the east, the north,



or the west. At the same time also, without doubt, and for the same reason, went forth out of that land the children of Japhet; reascending the mountain slopes to the plains of Iran, and cutting themselves off for 2,500 years from all communication with their Hamite or Shemite brethren.

Northeast from the land of Shinar, 1,500 miles across the dreary deserts of Iran, among the many streams which unite their waters to form the ancient Oxus, the modern Amoo Daria, lies another fair and fruitful land, which was destined to become the cradle of the great Japhetic race. To this region, known to them already, it may be through their former wanderings, the children of Japhet made their way. This new home of the Japhetic family was the ancient Bactria and Sogdiana; Bactria now forming the northeast corner of Afghanistan, Sogdiana the southeast corner of Turkestan. Here for many ages they dwelt together in quiet and prosperity, until they had become a new people, with a new language, and new religions; until they had developed the germs of the great Indo-European family of nations and of languages.

Having thus seen the three families of the sons of Noah settled in their new and permanent abodes, let us now pass on to the days of Abraham; and from this as yet far distant point of view, let us cast backward a rapid but comprehensive glance over the great developments of the intervening time.

Taking our stand thus with the Shemite Abram and Sarai his wife among the Hamites of Egypt, and casting our eyes backward over the history of the two races since the great Dispersion in the days of Nimrod, there opens before us a retrospect at which, to borrow the thought of one of the foremost of Oriental scholars, the

head grows dizzy, as we vainly strive to measure it and take it in. The Egypt in which we find ourselves is not, as we might have supposed, a rude, simple, semi-barbarian state, in the early youth of its long history. It is a great and magnificent kingdom, which, ages before, had already reached the highest point of its populousness and prosperity, its artistic, literary, and scientific culture, and the splendor of its civilization.¹ We have always known that, after the time of Abraham, Egypt remained for sixteen centuries, until the final conquest of the country by the Persians, not only a great and powerful kingdom, but, during much of that time, one of the mightiest empires of the world. But now comes the astounding announcement, and on evidence which we find it very difficult to call in question, that *before* the time of Abraham Egypt had already had a history to which, except in the single case of China, there has, to this day, been no parallel among the nations of men.

Manetho, an Egyptian priest, living under Ptolemy Philadelphus about 275 B. C., left on record a list of thirty-one dynasties of kings who, according to records preserved in the ancient temple at Sebennytus, had reigned in Egypt before the conquest of the country by Alexander the Great in 332 B.C. This list, at least in respect to the earlier dynasties, was long regarded as of little value. But of late four other lists have come to light, all of them as old as the Hebrew Exodus, and all of them agreeing in all essential particulars with the list

¹ Abraham's visit to Egypt must have occurred not far from the close of the Twelfth Dynasty. The monuments and inscriptions of Senoferu, the twentieth king of Egypt, and the last king of the Third Dynasty, have come down to our times. The successor of Senoferu was Cheops, or Suphis I, the builder of the Great Pyramid. These kings must have lived more than a thousand years before the time of Abraham. Yet even in their day the art and civilization of Egypt are said by the best Egyptologists to have reached a point hardly surpassed in any subsequent age of Egyptian history. See Brugsch-Bey's "History of Egypt under the Pharaohs," vol. i, pp. 63-6.

of Manetho. One of these lists is from an inscription of Rameses II, for whom the oppressed Hebrews "built treasure cities, Pithom and Raamses." In addition to these ancient lists, monuments and inscriptions of so many of the individual kings of the several dynasties have now been discovered, commencing with those of Senoferu, the last king of the Third Dynasty, that all reasonable ground of doubt seems to have been removed, and the correctness of Manetho's list, in the main, to have been fully established. These dynasties were not all of them consecutive. Between the Seventh and the Eleventh Dynasties, and between the Twelfth and Eighteenth, there were periods of revolution and division, when two, and sometimes three, dynasties were reigning, or claiming to reign, at the same time, in different parts of Egypt, or over the border in Ethiopia. It seems now, however, to be established beyond question, that by far the greater part of this almost incredible number of kings followed each other in as regular succession as that of the sovereigns of England for the past 800 years.

It was near or after the close of the Twelfth Dynasty that Abraham made his memorable visit to Egypt. On the evidence already referred to, it is now believed that from the time of Menes, the first king of united Egypt, to the end of the Twelfth Dynasty, at least sixty-five Egyptian kings, some of them reigning over but part of the country, followed each other in regular succession. For any exact chronology of this period there are no data. But in his "History of Egypt under the Pharaohs, derived entirely from the Monuments," Brugsch-Bey, our latest and highest authority upon Egyptian antiquity, has given a cautious and reasonable calculation, based upon the principle of allowing to each reign the average length of thirty-three years, the time usually assigned to each

generation of human life, upon which he has based a conjectural chronology which we can hardly hesitate to accept as not beyond the truth, especially when we remember the longer duration of human life in those early times.¹ This calculation carries back the accession of Menes to the throne of Egypt to about 4,400 B. C. The Call of Abraham is placed at about 2,000 B. C.; so that when the patriarch stood before Pharaoh on the occasion of his visit to Egypt, the history of that country, as a civilized and well-established kingdom, already dated back 2,400 years, if the chronology suggested by Brugsch-Bey is correct.

These are words easily spoken; but when we try to really comprehend the meaning of such a history as this, before the time of Abraham, to borrow again the thought of Renan, the head grows dizzy at the vastness of the retrospect which opens before us. The whole history of Rome, from the legendary founding of the city in 753 B. C., to the capture of Constantinople by the Turks in A. D. 1453, covered a period less than this by 200 years. But the first and last age of Roman history was but the feeble, shadowy dominion of a single city; while at both the beginning and the end of this long period of 2,400 years, Egypt was a populous, civilized, well-organized, and powerful kingdom. As Brugsch-Bey has observed,

¹ The oldest book in existence, so far as is known, is a papyrus roll now in the Imperial Library at Paris, written by Phtha-hotep, a son, or other near relative of the seventh king of the Fifth Egyptian Dynasty, according to Brugsch-Bey's reckoning, more than a thousand years before the time of Abraham. It is a book of thirty-five moral precepts, based upon filial obedience. The writer says of himself: "I have become one of the old men of the land; I have accomplished one hundred and ten years with the grace of the king and the favor of the elders."—Brugsch-Bey's "Egypt," i, 92, and Philip Smith's "Ancient History of the East," p. 70. It is clear from this passage that in the time of this writer one hundred and ten years were looked upon, as we now look upon fourscore years, as the ordinary limit of a mature old age, even for men living amidst the luxuries and excitements of a royal court.

we must go back to a time earlier than Menes to find the first development of Egyptian civilization, science, and art. It seems unquestionable that the Hamites were already a civilized, and, in some respects, a highly cultivated people before their settlement in Egypt. But what shall we say of the time required for the immense development of the Hamite race, implied in this fact, since the days of the Dispersion? Clearly the time embraced in this period must be reckoned by hundreds of years.

Before the time of Menes, the Hamite race had evidently already spread itself over a great part of the immense region which it occupied in historic times. Immediately after the Dispersion (or perhaps the great movement began before the Dispersion), the tribes of this race began to spread themselves rapidly southward along both sides of the Persian Gulf, thence eastward through the modern Beloochistan, and westward through Southern Arabia, until the Cushites, or Ethiopians, crossed the Straits of Babelmandeb, and occupied a vast region in Africa, upon the upper waters of the Nile. Before the time of Abraham, as appears from the inscriptions of the Twelfth Dynasty of Egyptian kings, Southern Arabia and Somauli Land were opulent and populous countries, abounding in all rich and precious things, like the Sheba and Ophir of the time of Solomon. Babylonia was the cradle of civilization and science. With the Akkad, or Cushite Chaldæans, of this country, says Sir Henry Rawlinson, "originated the art of writing, the building of cities, the institution of a religious system, and the cultivation of all science, and of astronomy in particular. The language of these Akkad . . . was in fact the language of science in the East, as the Latin was in Europe during the Middle Ages." It is believed

that the Chaldæans were in advance even of the Egyptians in their scientific culture and the development of their civilization. Here we have the explanation of the fact that the Egyptians were already a civilized and cultivated people when Menes first united them into a kingdom. They brought their civilization with them from the Euphrates to the Nile.

How, and by what route they found their way into Egypt are questions which have been greatly debated by scholars. Until within the past few years the opinion prevailed that the Egyptians were an offshoot of the African Ethiopians, and that they entered Egypt from the south, following downward the course of the Nile. This view is now abandoned. The Egyptians were not Cushite Ethiopians; they were the Mizraim, the descendants of Mizraim, the second son of Ham. The first capital of their kingdom was not in Upper Egypt, but at Memphis, far down the Nile, in the immediate neighborhood of the Isthmus of Suez. At the same time, it is true that the first family which reigned at Memphis originated at This, in Upper Egypt. It seems evident that before the time of Menes the whole country had been settled, and that the several nomes, or districts, had each its petty capital and seat of religious worship. The course of events appears to have been as follows: Some hundreds of years after the time of Nimrod, when the rapidly multiplying Hamites were already becoming crowded in their early settlements, a great westward migration took place of the tribes of Mizraim and Phut, from their earlier seats in Chaldæa or Southern Arabia. These early Hamites were an active, pushing, commercial race. They had, no doubt, already become acquainted with the magnificent region which lay, inviting settlement, upon the banks of the Nile, and thither they directed their course. They

seem to have entered Africa, either together, or the Mizraim in advance of their brethren, by the Isthmus of Suez; when the Mizraim immediately occupied the valley of the Nile, while the tribe of Phut followed the coast westward, and settled in "the parts of Libya about Cyrene."

Many hundreds of years later there was another and greater migration from the shores of the Persian Gulf to the West. This was the famous movement of the Phœnicians and other tribes, which made up the family of Canaan, the youngest son of Ham. This migration took place *before* the Call of Abraham; for, in Gen. xii, 6, we read that when Abraham first entered the country promised to his posterity, "the Canaanite was *then* in the land." These tribes overran the whole of Western Syria, from the borders of Arabia to the Orontes. It was, apparently, a wing, or section, of this migrating host which entered Egypt by the Isthmus of Suez, made common cause with the local kings of Xoïs in the Delta, expelled the feeble line of the Thirteenth Dynasty from Thebes, and became masters of all Egypt without a battle. These were the Hyksos, or Shepherd Kings, who reigned in Egypt for more than two hundred years, and until after the time of Joseph. The Hyksos were no rude, destroying barbarians. They were a civilized and capable race, who imparted to the Egyptians quite as much as they received from them, and left the kingdom stronger and more flourishing than they found it.¹

¹ There seems to be good reason for the belief that the Pharaoh of Gen. xii, was the first Shepherd King. When Abraham first entered Palestine, "the Canaanite was then in the land"; the Amorites Aner, Eshcol, and Mamre "were confederate with Abraham"; the Southern Hittites of Hebron were his neighbors and friends. But Hebron, as we read in Numbers xiii, 22, was built seven years before Zoan in Egypt, the capital of the Shepherd Kings. It seems clear from these data, that at the time of Abraham's visit the Hyksos had already begun their invasion, were already established at Zoan. The simplicity of manners which characterize the Egyptian

What was the impelling force in this great national migration, whether it was the conquering career of Chedorlaomer, or some other and different cause, is as yet unknown.

The meagre population of Western Syria before this Canaanite invasion seems to have consisted only of the Rephaim, Zuzim, Emim, and other, apparently, Shemite tribes, which are uniformly spoken of as a race of giants. We have already seen reason to believe that the men before the Flood, and with them Noah and his sons, were a coarse, gigantic race; and it may well have happened that, amid the mountain fastnesses of Western Syria, these rude and primitive descendants of Shem preserved the physical characteristics of their antediluvian ancestry. Or, it may possibly have been that there remained some pinnacle of Lebanon uncovered by the waters of the Flood, on which some solitary antediluvian family was preserved, to spread itself in after-ages through the mountains of Syria.

Let us now return to the children of Japhet, whom we left pursuing their isolated development far to the East upon the head waters of the Oxus. Here the Japhetic family remained together for a long period of time, until they had developed that new and peculiar language which was destined to branch, in after-ages, into all the languages of the great Indo-European family of nations. In the course of a few centuries this result had been attained, and the Japhetic people had so multiplied in

king and his court, the footing of friendliness and equality on which the patriarch is received, and, in a word, the whole tenor of the narrative seem to mark this Pharaoh as the first Shepherd King, as yet but just commencing the conquest of Egypt, rather than one of the magnificent and haughty sovereigns of the Twelfth Dynasty, to whom, as to all native Egyptian kings, every shepherd was an abomination. By the time of Joseph, the Shepherd Kings had fully adopted the manners and ideas of their Egyptian subjects; and to them also the nomad shepherds of Syria and Arabia, always crowding themselves into the Delta, had become an abomination.

numbers, that they began to send off colonies toward the West. The Eastern branch of the race, the fathers of the Hindûs, Medes, and Persians, remained in Bactria for many centuries ; probably until long after the time of Abraham. The Western colonies, destined in far-distant ages to unfold into the Japhetic races of Asia Minor and Europe, branched off from the parent stock so early, that their language is the only evidence remaining of their connection with the Aryan race. Neither the Greeks, the Romans, the Celts, the Teutons, nor the Slavonians seem to have retained any tradition or remembrance of their Eastern origin, or of their kinship with the Hindûs and Persians.

These colonies evidently moved westward through Southern Turkestan, Northern Persia, Media, Ararat, or Kûrdistan, and Armenia. And yet, at the earliest period to which the light of history or authentic tradition reaches back, no one of these districts was occupied by a Japhetic people. The inhabitants of all alike appear to have been Turanian in language and in blood. The explanation of this fact is obvious. A great Scythian invasion had come in to expel the Japhetic colonies from their new seats, and drive them on : the fathers of the Phrygians, Lydians, Greeks, and Romans, to the south of the Black Sea ; the ancestors of the Celts, Germans, and Slavonians to the north of the same sea, to be lost for ages in the vast wilderness of Northern Europe.

The Japhetic people still remaining in Bactria, and calling themselves Aryas, or Aryans, are comparatively well known to us through the traditions and sacred books of their descendants, the Hindûs, and the ancient Medes and Persians. The Hindû Vedas are the sacred books of the old Aryan race before its division, and its final settlement in India and Persia. The earliest of the Vedic

hymns are no doubt older, they may be much older, than the time of Abraham. From these sources of information we know that these old Aryans were a pastoral and agricultural people, who had made considerable progress in civilization, lived not in tents, but in houses, and had the art of working in gold, silver, and bronze, though not in iron; that polygamy was not practised among them, that the marriage and family relations were regarded by them as peculiarly sacred, and that woman was held in the same respect and honor among them as among their kindred, the ancient Germans.

But the most interesting thing about these old Aryans is their religion. It seems pretty certain that they retained the knowledge and worship of the one true God, the God of their father Noah, until long after their settlement in Bactria. Shem lived five hundred years after the Flood, and may well have been with the clan of Asshur at the building of Nineveh. And so it is not unreasonable to suppose that Japhet was still alive to cross the deserts of Iran with his children to their new home in Bactria. During the life of Japhet, and of his sons of the first generation, the religion of Noah could not well be forgotten. It had not been wholly forgotten at the date of the oldest Vedic hymns, nor long afterward, when Zoroaster appeared, the great restorer of the worship of the one living and true God.

In what is known to us of the history of these old Aryans, we can see clearly how the knowledge of the true God was gradually, very gradually, obscured, as the darkness of ignorance and superstition settled down over the minds of a spiritually uninstructed people, until the religion of Noah, in nearly all the families of his children, was debased, first into polytheism, and then into a degrading idolatry. These simple-minded children of nature saw

manifestations of the unseen Divinity in the vitalizing light and heat of the sun, in the blue vault of the starry heavens, in the awful forces of nature, in the fruitfulness of the earth, and in the pure element of fire ; and as seen in these several manifestations of his power, his majesty, and his glory, they called him by different names. They worshipped him as Indra, Mitra, Varuna, and Agni ; but under all these names there was, at first, in their conception, but one God. So sang one of the oldest of the Vedic psalmists : " They call him Indra, Mitra, Varuna, Agni ; . . . that which is One, the wise call it in divers manners." But gradually, to the minds of a simple and childish people, these names began to be invested with personality, and to be worshipped as separate and individual gods. Then, especially among the Hamites, the people began to fix upon certain objects, animate, and inanimate, as being, through their distinguishing characteristics, types and symbols of their several gods, and to worship them with divine honors. Such were the two stages through which the monotheism of Noah degenerated among his children, first into polytheism, and then into animal worship and idolatry.

Here and there, however, in all the three branches of the posterity of Noah, the knowledge of the one true God was long preserved, sometimes as the hereditary faith of a particular family, sometimes as the secret mystery of a priestly order. In Abraham's time Melchizedek, king of Salem, was a priest of the most high God. Fifteen hundred years later, the same doctrine was still held as a most sacred and secret mystery by the Egyptian priests. " Egypt," says Philip Smith, " had in fact two religions : one which Herodotus saw captivating the eyes of the people with pompous ceremonies, and governing their lives by minute observances ; the other, of

which the priests barely allowed him to catch a glimpse, and even that glimpse he was too reverent to repeat. . . . At length, however, modern science has, in the language of the ancients, 'lifted the veil of Isis'; and in the Egyptian papyri, we read the secrets of Egyptian theology. The first revelation is somewhat startling. Jamblichus quotes from the old Hermetic books the statement: 'Before all the things that actually exist, and before all beginnings, there is one God, prior even to the first God and king, remaining unmoved in the singleness of his own unity.' And if now, like the prophet on his mission to Egypt, we ask *by what name* we shall announce this God, the sacred books of Egypt give the very same answer—an answer which the initiated took with them to the grave, inscribed on a scroll as their confession of faith: 'NUK PU NUK'—'*I am that I am.*' Other papyri tell us 'that He is the sole generator in heaven and on earth, and that He is not engendered—that He is verily the sole living God who has engendered Himself—He who is from the beginning—He who created all, but is Himself uncreated.'"¹

Far more important, and productive of great and far-reaching results, was the preservation of the faith of Noah among the Aryans of Bactria. We have seen that, at the date of the earliest Vedic hymns, the primitive monotheistic faith of the Japhetic race was already becoming obscured and changed into polytheism and nature-worship. This declension, however, was very far from extending to all the families of the Aryan people. Century after century the old faith still held its ground, until at last a great reformer arose. This reformer was Zoroaster, or, at least, the great reaction against the growing polytheism of the Aryan race was personified

¹ "Ancient History of the East," p. 196.

under this famous name. Whether Zoroaster was the actual apostle of a new faith or not, the rise of the Zoroastrian religion proved one of the grandest religious reformations of human history. This new movement for the restoration of the old Japhetic faith produced a great and deadly schism in the Aryan community. There were wars and fierce contentions, resulting in a final division of the race. The polytheistic party retired (or perhaps were driven by Scythian invaders) to India, where they became the fathers of the modern Hindûs; the Zoroastrians moved westward, and developed into the kindred nations of the Medes and Persians. This old Zoroastrian religion and race have still their few but honored representatives in the Parsis of India, whither they were driven by the Mohammedan conquerors of their native land.

With the later developments of the Iranian or Persian religion, first into dualism, the worship of two Gods—Ahuramazda, the God of light, goodness, and truth, and Ahriman, the god of darkness and evil,—and then into the Magian worship of fire and the elements, which, as Sir Henry Rawlinson seems to have shown conclusively, was a new element of the national religion, borrowed from the Magi of the conquered Turanian Medes, we are not at present concerned. The point of special interest to us is that the religion of Zoroaster, as we know from the Zend-Avesta, the Zoroastrian bible, still preserved in an imperfect form by the Parsis, approached wonderfully near to that of Noah and the patriarchs. Ahuramazda was the spiritual mighty One, the Creator and Ruler of the universe, the Author of all good. Ahriman was as yet a mere tempter, like the Satan of Gen. iii. This best and truest of all unrevealed religions, unless, indeed, we may believe that Zoroaster was as truly led and taught

of God as were Noah and Abraham, inculcated virtue and purity of life, required that Ahuramazda should be worshipped by prayer and praise, taught the immortality and everlasting blessedness of the good, and also, as is believed, the resurrection of the body. Cyrus and his Persians were worshippers of Ahuramazda, and the words of Isaiah were certainly not without meaning when he said: "Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? . . . That saith of Cyrus, He is my shepherd, and shall perform all my pleasure."¹

Whether Zoroaster lived before or after the time of Abraham, we have, at present, no means of knowing. But we do know that when the great father of the faithful, and of the earthly Church, was walking by faith in the one living and true God, the same faith was still living and fruitful among the children of Japhet in the distant East.

¹ Is, xli, 2; xliv, 28. For a brief, but comprehensive and admirable account of the Aryans and their religions, see Philip Smith's "Ancient History of the East," chapter xviii, Harper's Student Series, a small and inexpensive volume which ought to find a place in every library.

CHAPTER X.

THE PATRIARCHAL DISPENSATION.

AT the beginning of the 17th chapter of Genesis we read that when Abram was ninety years old and nine, God appeared unto him and said: I am the Almighty God; walk before me, and be thou perfect. From this passage we may get the exact idea of that form of the Church which we sometimes call, and not incorrectly, the Patriarchal Dispensation. This was the first and simplest form of the Church as a permanent institution, which was destined to grow and unfold, one Church in varying forms, until it should subdue and fill the world.

The Patriarchal Church stands by itself, more widely separated from Judaism than Judaism was from Christianity, but unfolding by a natural development into Judaism, as the latter unfolded into Christianity. As it had no written revelation, so, except in the family, it had no established forms or methods of religious instruction and worship. It had no regular organization. Every member of that early Church stood by himself, holding no necessary relations with any other out of his own family. The economy of that Church was limited entirely to the individual and the family. But within this narrow sphere its provisions were ample; and its elevating, sanctifying power produced some of the purest and holiest men who have ever adorned the Church and blessed the world.

Under the Patriarchal Dispensation, each head of a

single family, like Jacob ; or chief of a petty shepherd tribe, like Abraham ; or king of a little city, like Melchizedek, was at once prince and priest of his own people ; not only offering sacrifices in their behalf, and leading their simple worship, but far more than this, privileged to receive direct personal communications from God, and to expect the special guidance of his providence and grace. These intimate personal relations with God proved to these early saints a means of spiritual training of marvellous power. That training produced in Abraham one of the noblest and most perfect saints that the world has ever seen. He became the friend of God, living in childlike and habitual communion with him, believing his word with undoubting faith, trusting constantly in his providential guidance and care, and rendering to every expression of his will an instant and perfect obedience. In all the records of human history there is nothing more wonderful, nothing which stands out in more striking contrast to all its surroundings, and to all that had gone before, than the piety of Abraham. As one of the earliest examples of that divinely given religion, in its full development and manifestation, which was destined to save and transform the race of man, God raised up and set before the eyes of men, for their instruction and imitation, a character of such simplicity, excellence, and strength, such moral elevation, grandeur, and beauty, as to compel, not the approval alone, but the profoundest veneration of all mankind in every age.

The history of the Patriarchal Dispensation sets before us in a striking light the infinite goodness of God. It shows us the sedulous care with which he ever adapts the ministrations of his grace to the varying wants and circumstances of men, with which he is always doing all that can be done for their spiritual good. The time had

not yet come when his Son could appear in human form to rear the perfected fabric of his kingdom. It was not yet possible even to give to the world a written revelation of his truth, and to found his Church as a regularly constituted and abiding organization, and thus to bring some small portion at least of human society under its steady control, its purifying and sanctifying power. But, as his compassionate eye surveyed the dark and troubled world, he did discern here and there a few individual souls who were capable of being brought under the power of his truth, into sympathy with his own divine character, into obedience to his will; and to the instruction, training, and guidance of these few and scattered individuals, he gave himself with all the gentleness and patience of infinite love.

And now let us pass on to consider briefly the circumstances which fixed the conditions of the existence and the character of the Church in this its earliest form. We have seen how, as the Hamite tribes became settled in fixed habitations in Chaldæa, Ethiopia, and Egypt, and there grew up into populous and flourishing communities, the light of civilization sprang up among them, spoken language was reduced to writing, and the human mind began to awake to the exercise of its hitherto dormant powers. But, unhappily, step by step with this advancement had been the progress of heathen superstition, and the rigid, iron authority of prescription and priestly rule. To the Hamites, life was an unchangeable routine, fixed to its minutest particulars, by custom and the authority of a powerful priesthood. The religious beliefs, usages, and forms of worship of the whole body of the people, high and low, were rigidly fixed. Of any freedom in thought, opinion, or worship, there was not the shadow or possibility. The Hamite communities were thus

sealed against the entrance of any new and purer form of doctrine or of worship. It was only among the simpler families of the children of Shem and Japhet that men could be found with minds strong enough and free enough to receive new revelations from God, and to worship him in spirit and in truth. But among the Shemite and Japhetic peoples, as we have already seen, there were here and there men and families, perhaps many such, who in the time of Abraham still worshipped the God of Noah, and were capable of being taught by his Spirit, and of being led by his providential hand.

It was, however, but very little that could be done among such men for the founding and building up of the kingdom of God. They were simple barbarians, without a written language, without arts or acquired knowledge, and incapable, from their circumstances and manner of life, of any rapid or immediate progress in civilization. The religion of Abraham, Melchizedek, and Job was the only form of true religion which could, as yet, find any place among even true worshippers of God in circumstances like these. It was not possible to found among them an organized and permanent Church, nor to give to the world through them a written revelation of divine truth. But one thing could be done for their spiritual help. A kind and gracious God could visit personally the soul of each true worshipper, of each head of a God-fearing family, instructing and guiding him by himself alone, through the ministrations of angels, or the visions of the night. This he did. Nor are we to suppose that this earliest dispensation of the mercy of God was limited to the few patriarchal saints whose names have been recorded in the Bible. But for what we call the accident of the capture of Lot with the people of Sodom, we had never known that Melchizedek, King of Salem, was a

priest of the Most High God, the prototype of that greater Priest whose sacrifice of himself was once for all to take away sin. Zoroaster, a priest and apostle of the same true faith, greater than Melchizedek, finds no mention in the sacred volume; and no more do those long generations of the many Aryan families of whose faithful worship of the God of Noah the great and wonderful religious movement inaugurated by Zoroaster was the proper outgrowth and fruit. We cannot doubt that among the simple shepherds of Syria, Mesopotamia, and Bactria, there was many another man who, like Abraham, Melchizedek, and Zoroaster, worshipping with a simple faith the God of Noah, was like them also instructed, guided, and abundantly blessed by the ministrations of his grace.

Still, amidst the ignorance, the spiritual darkness, and the growing superstition of the times, the number of such true worshippers must have been comparatively small. Probably not many generations had passed away before they had entirely disappeared from the earth, except in the single family of Jacob, and among the disciples of Zoroaster. With no written revelation, with no inspired prophet or teacher, and no established religious institutions or sacred observances to keep alive the knowledge of the truth, the vague religious traditions of the family of Noah were soon obscured and lost; the true God was no longer worshipped or even known, until, excepting the Hebrews, almost all the families of mankind had settled down to a belief in their own peculiar superstition, the practice of their own false religion.

The Patriarchal Dispensation filled its place in the plan of Divine providence and grace, accomplished its work, and passed away. The place which it filled, the work which it accomplished, let us now pass on to con-

sider. That would be a very inadequate view of this earliest form of the Church which should regard it simply as an example of the gracious dealings of God with a few individual men. That early dispensation was appointed to lay deep and broad the foundations of the Church for all coming time; and those foundations it did lay, working out results as important and as lasting as the Church itself.

The Church of God rests on two corner-stones, which are, first, piety and holiness in the individual man; and, secondly, family religion, by which the piety of the fathers is perpetuated in their children. These foundations once laid, the kingdom of God was to advance, first into the form of a regularly constituted and lasting Church, as under the Jewish Dispensation, with its full and written revelation, and its elaborate organization; and then into an all-pervading power, controlling triumphantly the whole system of human society. But before this grand superstructure could be reared, the foundations must first be laid; and for this work the Patriarchal Dispensation was happily fitted above all other agencies and instrumentalities which the grace of God has ever employed. The office of the Patriarchal Dispensation was thus to develop and establish forever the two foundations of the Church, personal holiness, and family religion. Of both these principles, this early dispensation raised up, and set on high, bright, illustrious examples to be copied and imitated in his personal character by every friend of God, in his family by every father, to the end of time.

As Abraham was the most perfect example of the patriarchal saint, so in his history we may see most clearly how the dispensation under which he lived accomplished its appointed work. Abraham had no writ-

ten revelation to instruct him fully in the mysteries of divine truth, to teach him what was right and what was wrong in the wide domain of morals; but he had what for him was far better, the personal instruction and guidance of God. God had called him from his father's house by his own voice; had led him step by step through all his career by his providential hand; had appeared to him again and again in the visions of the night and by his angels; had entered with him into an everlasting covenant. Under this divine training Abraham had enjoyed a special and wonderful spiritual education. He had learned to look upon God as his kind, familiar Friend; to look to him at all times, with simple confidence, for instruction and for aid; to believe implicitly in his word; to obey with instant, unquestioning obedience, every indication of his will. This intimate fellowship and sympathy with God, this steadfast trust in him and obedience to his will wrought in him their proper fruits. They gave him a character of such strength and dignity, such purity and nobleness, as to make him a bright example to be revered and imitated by the children of men in every age. All this was the fulfilling of the purpose of God in Abraham's history. He meant by this bright example, at the first founding of his earthly Church, to teach his people in every age the true character of that personal holiness which should make them acceptable in his sight. He meant to teach them that as Abraham trusted in his providence and grace, so they also might trust; as he was taught and guided by the Spirit of God, so might they be taught and guided; as he believed the promises and obeyed the will of God, so ought they to believe and obey; and that even such as were the fruits of holiness in his character and life, ought to be those wrought in their own.

Nor was that example given in vain. The example of Abraham has ever been, to all men who have had in their hands the Word of God, a perpetual lesson of faith, obedience, and love. His example has been followed, his piety has been copied and reproduced in every age of the Church, and shall continue to be, ever more widely and perfectly, until it becomes the all-pervading and governing principle of a regenerate world. It was thus that the personal dealings of God with the patriarchal saints taught the world, as in those early times, the childhood of our race, no other instrumentality could have taught it, the nature and character of true religion, and of the relations which ought to exist between the pious soul and God; the nature and character of that personal holiness by which men are made the sons of God.

Let us now pass on to consider how this early dispensation laid the second foundation of the Church in the religion of the family. The law of the family is one of the most essential, the most vital features of the divine economy in the affairs of men. That law perpetuates the character of parents, not their moral character alone, but their intellectual and physical character as well, in the successive generations of their children. Adam lived a hundred and thirty years and begat a son in his own likeness, after his image. So it has always been. Children are born in the image and likeness of those from whom they derive their being. Wickedness and sensual indulgence in parents are very likely to entail the same vicious character upon their children, while by the beneficent action of the same law, virtue and righteousness in the heads of a family perpetuate themselves, generation after generation, in their children. Thus it is that while the iniquities of the fathers are visited upon their children,

God bestows the richest fulness of his blessing upon the children's children of them that love him and keep his commandments. This is the basis of that covenant into which God has ever been ready to enter with the families of his people.

It was in accordance with this fundamental feature of his plan of grace, that God made use of the peculiar circumstances of patriarchal life to develop and establish one of the most important principles which was to bless his Church, and be the source of its strength, in every age. "For I know him," said the angel of the covenant of Abraham, "that he will command his children and his household after him, and they shall keep the way of the Lord." The patriarch was both prince and priest of his own people. And when he became a reverent worshipper, a servant and friend of the Most High God, it followed that he would rule his household in the fear of God, would day by day minister devoutly at the family altar, and would diligently and faithfully teach his children to keep the way of the Lord. Thus was family religion established, once and for all, as one of the two grand corner-stones of the Church of God.

There are few things in the Bible more worthy of our careful study, than the effect of this institution of what we may call the church of the family, upon the patriarchs themselves. Wherever the patriarch removed with his numerous household, one of his first acts was to build an altar, that he might sacrifice unto the Lord and call upon his name. The circumstances of his position were thus eminently fitted to impress him with a sense of solemn responsibility, to give strength and dignity to his character, and to produce in him that holiness of heart and life, without which he could never minister acceptably at the altar of God. It was his to perform the sacred

rites of worship for his household, to deprecate the anger of an offended God for their sins, to seek for them his providential guidance, and to supplicate in their behalf all needed blessings. He thus held a mediatorial office between his household and his God; and surely we can conceive of no circumstances of human action and responsibility better fitted to develop piety and dignity of character in the patriarch himself, or to secure the richest fulness of the divine blessing upon his family.

A more striking contrast is rarely seen between the different characters borne by the same man in different periods of his life, than that which fills us with wonder as we compare the dishonest, treacherous Jacob, compelled deservedly to fly for his life, an exile from his father's tent, with the aged Israel, the Prince of God. If any one would seek an explanation of this surprising change, let him read the simple record of the 35th chapter of Genesis: "And God said unto Jacob: Arise, go up to Beth-el and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him: Put away the strange gods that are among you, and be clean, and change your garments; and let us arise, and go up to Beth-el, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. . . . And God appeared unto Jacob again, when he came out of Padan-Aram, and blessed him. . . . And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone. And he poured a drink-offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-el" (the

House of God). Who can wonder that a man discharging worthily such duties, bearing such responsibilities, admitted to such companionship, underwent a marvellous transformation of character, became conformed in no small degree to the image of his divine Protector and Friend, and worthy to be called the Prince of God.

But although it was no small part of the appointed work of the Patriarchal Dispensation to establish family religion as one of the corner-stones of the Church, it was not under this dispensation that it had its highest and most beneficent development. It had a nobler growth, became a mightier power, when the Jewish father, still ruling his household in the fear of the Lord, ministering daily and reverently at the family altar, could also teach his children, with line upon line and precept upon precept, to read, reverence, and obey the teachings and commands of God's written Word. But it is only under the Christian Dispensation that this, like every other principle of true religion, appears in its perfect form, accomplishes its perfect work. Like Abraham, Isaac, and Jacob, the Christian father is the prince and the priest of his own family, and must bear the solemn responsibility of their spiritual well-being. Like them, he must rule his household in the fear of the Lord. Like them, he must minister at the family altar, interceding for his household with God, and bearing to the mercy-seat, upon his own soul, the burden of their sins, their sorrows, and needs. Like them, he must command his children and his household after him, that they keep the way of the Lord. Fulfilling wisely and faithfully the duties of this high and responsible office, with him also, as with faithful Abraham, shall God enter into an unfailing covenant, which shall bring blessings untold to his children of generations yet unborn.

Thus did the Patriarchal Dispensation fulfil its course and pass away. Its sphere was narrow, its work was limited and preparatory. There were but a few men, comparatively, who, like Abraham and Job, were taught and guided by personal communications from the Holy One. Existing only among the simple shepherds of Syria, Mesopotamia, and Bactria, the Patriarchal Church had no capability for enlargement and growth, could never rise above its first simple form. It was only in a settled and well-ordered community, among a numerous people, fixed in quiet and peaceful abodes, and enjoying the full light and intellectual cultivation of such civilization as then existed in the world, that the Church could be founded as a permanent and living organization, with its written revelation, its established institutions and observances, its prophets and its priests. To raise up and prepare such a people was the next step in the unfolding plan of the divine providence and grace. The sons of Jacob were transferred to Egypt, and there settled upon a fruitful soil, under the light and influence of the splendid civilization which had long had its seat in the valley of the Nile, that there they might become transformed into a civilized people, and grow up into a nation.

In the course of three hundred years this great change was accomplished. Then, this new nation, the mass of its people having grown up in the habits and ideas of civilized life, its leading minds having been thoroughly trained in all the wisdom of the Egyptians, was wrenched, with pangs of sharpest agony, from its too comfortable abode in the midst of Egyptian heathenism, and led forth to Sinai, the Mount of God. Then these children of the covenant between God and Abraham his friend, were organized into that living and perpetual Church, which, like the stone cut out of the mountain without hands, was to

grow and expand, from age to age, until it filled the earth. Then, also, they received that divine revelation which was to prove the broad and firm foundation, not of their own peculiar civil and ecclesiastical polity alone, but of the knowledge of all moral and spiritual truth, to the end of time.

CHAPTER XI.

RIGHT AND WRONG.

"It is never right to do wrong." This proposition was laid down, with much emphasis and confidence, as if it were the end of all controversy, by an excellent and thoughtful man now gone to his rest, when, in the regular course of our International Sunday-School Lessons upon the Old Testament, certain very puzzling questions came up in regard to some things in the life and conduct of some of the Old Testament saints. Was it right for Abraham, or Jacob, or David, to have more than one wife? Was it right for Abraham to own a great household of slaves, "bought with money of the stranger"? Was it not just as great a sin in Abraham, as such deception would be in us, when he prevaricated concerning his wife, saying: "She is my sister"? Was it any thing less than cold-blooded murder, for which his own life ought to have paid the forfeit, when David went up from Gath, and invaded the Geshurites, and the Gezrites, and the Amalekites, and smote the land, and left neither man nor woman alive, for the simple reason that dead men tell no tales? These, and many others like them, are questions which are all the time coming up to puzzle and perplex the student of the sacred Word, and which need much and careful study before we can give to them a true answer.

The good man to whom I have referred certainly stood on impregnable ground when he laid down his proposi-

tion: It is never right to do wrong. We must accept this as a moral principle, fundamental and universal; a principle which cannot be questioned; to which there is, and can be, no exception. Whoever does that which he knows to be wrong, or that which, upon proper study and reflection, he might know to be wrong, is guilty of sin. Here, it would seem, we have a clear and constant rule, sufficient to guide us with safety and certainty in every step of the pathway of life. This one simple rule, we might suppose, would be enough to settle every moral question which arises before us, to determine the character of every act we are moved to perform, to point out the course we ought to pursue in every emergency of our lives.

But that this is not the case is one of the most certain things in this uncertain world. When, in all honesty and good conscience, we have adopted this rule, have determined to abide by it in every act, and in every word, we soon find to our sore disappointment that our rule is not the safe and certain guide, in doubtful and perplexing circumstances, which we expected it to prove. Before a single day has passed we shall find ourselves, upon a multitude of important questions, just as much perplexed, just as much at sea, as we were before. And why? Not because we are not willing, if we can see how, to do the right and reject the wrong; but simply because we cannot see. For we find that behind every question that comes before us for decision there rises another question. We have to ask: In this particular case, *what is right* and what is wrong? And this question we often find it exceedingly difficult to answer. Upon such questions, as we see every day, good men, men of equal honesty and fairness, men equally wise and well instructed, and men who show the same thoughtful

and prayerful desire to learn what is right and what is wrong, come, and come with the same confidence and good conscience, to exactly opposite conclusions.

A question of this kind arose in the Apostolic Church, and one which we shall find it very instructive to consider well. "One man esteemeth one day above another, another esteemeth every day alike" (Rom. xiv, 5). What were these days in regard to which there was such difference of opinion and practice in the Apostolic Church? They were the sacred days of the Jewish Law, especially and pre-eminently the Sabbath, the holy rest of the seventh day of the week, so emphatically enjoined in the Fourth Commandment. Were the Gentile Christians, and all Christians, bound to observe this Sabbath of the seventh day, or were they not? Peter and Paul were both men who, in all good conscience, lived by our simple rule; but here was a question of gravest importance, in answering which their rule gave them no help. Peter and the Jewish Christians were very clear and positive in their convictions. In their view, there was really no question at all. They took their stand on a positive command of God. "Remember the seventh day to keep it holy. In it thou shalt not do any work." Here was a command which every Jew and every Christian was bound to obey. But, on the other hand, Paul, more deeply taught of the Holy Spirit, and, under his guidance and instruction, the whole Gentile Church held and practised the very opposite of this. In his higher and broader view of the economy of divine grace, Paul saw clearly that this enforced rest of the seventh day, with all the Jewish ceremonial, was done away and ended in Christ. With the same confidence and firmness, therefore, he held and taught that to the Christian the seventh day was not peculiarly holy, was as any other day. The

Christian's day of rest and worship was the first day of the week, the Lord's day, the day on which Christ rose from the dead.

This question, further, did not stand alone. It was one of a large class of similar questions, arising out of the requirements of the Jewish Law, and the conscientious convictions of the Jewish Christians, which long troubled the early Church. In these cases we have very striking examples of those questions which are always coming up in the experience of the Church, of society, and of each individual life, to which our simple rule gives us no answer. They are questions in regard to which it is exceedingly difficult to see what is right and what is wrong; and upon which there is and must be difference of opinion, and diversity of judgment, among the best and wisest men.

And now, let us reason a little upon this matter.

There is but one standard of right and wrong, and that standard is the will of God. Whatsoever God requires or permits me to do is right. Even though he requires me, as he did Abraham, to take the life of my own child, because he requires it, it is right. And so, on the other hand, whatsoever God forbids me to do, even though it be that which, in general, his own law requires, because he forbids it, is wrong. And yet further, nothing is wrong for me unless God has forbidden it to me by some clear expression of his will, either directly or by implication, in his natural laws or his revealed Word. Whatsoever is not so forbidden me, it is right for me to do. And yet further, no law or prohibition is binding upon me which I do not and cannot know and understand. Even though a thing be contrary to the will and law of God, if I do not and cannot know of the prohibition, it is not wrong to me. For "Where no law is, there is no

transgression." For this reason much, that would be wrong for us, was not wrong for men in the early ages of human history, is not now wrong for men in heathen lands.

The difficulty in the way of knowing always what is right and what is wrong lies in this : that while right and wrong, in their essential principles, are forever and unchangeably the same, in their specific application to particular acts and practices, they are constantly changing. That which it is right for me to do to-day, it may be wrong for me to do to-morrow ; and that which it is wrong for me to do to-day, I may do to-morrow without blame. To-day it is right for me to shoot quails and woodcock ; to-morrow it will be forbidden by the law, and therefore wrong. To-day it may be right for me to buy a car-load of goods in Canada, and bring them, without toll or custom, to my home in Massachusetts ; to-morrow a new revenue law will have gone into operation, and this unrestricted trade with men of other lands will be smuggling, and therefore wrong.

This is true in respect to the changing laws of human governments, and this is not strange. But it is just as true of some of the most positive commands of God. In many points the law of God itself has changed, with changing circumstances, as completely and radically as the laws of men. The Jew was imperatively required to keep holy the Sabbath of the seventh day. To the Christian there was no such law. On one memorable Sabbath, the Sabbath on which the Lord of glory lay sleeping in death, if the Jew had broken the rest of the holy day by any labor, he would have been guilty of a great sin. One day later Christ had risen from the dead, and that law had been forever abrogated. Thenceforth the seventh day was as any other day ; and on that day Jew or Christian

might go forth to the labors of the field or the workshop without blame. To Abraham, to Jacob, and to David, it was right to take in marriage more than one wife, because to them God had not forbidden it. To me, and to all Christian men, God has forbidden polygamy, and therefore it is wrong. To Joshua, Gideon, Saul, and David, it was right to pursue, and utterly to destroy, the enemies of their country and their faith; because God not only permitted but commanded them so to do. To Christian men such warfare is wrong, because to them God has forbidden it.

Considering thoughtfully these examples from the Scriptures, there are three points which we may clearly see.

I.—*An act may be right at one time, and wrong at another time, through a change in the law of right, which is the law of God.*

As we may see from the examples just cited, there are a thousand acts and practices in regard to which the law of right is not one and unchangeable, but always changing with the progress of light and knowledge. Of this truth the history of the world is one long and universal illustration. In all the social and civil life of men, there is hardly any thing the moral character of which, and the law respecting which, have not greatly changed with the change in times and circumstances. There are many things which, though once lawful and right, are now flagrantly wrong. There were long ages of the world's history when the buying and holding of slaves was no sin, was no evil or wrong; when, in the midst of the violence and bloodshed which filled the earth, it was a happy thing for the wretched captive that he could be sold into a mild and gentle servitude, as the servitude of the Eastern world most usually was, and so saved from a bloody death. But,

with the progress of society, the law of right in this matter has wholly changed. Now, to the Christian man, there are few greater sins than this making merchandise of the bodies and souls of men. In the same way, the law of right has changed in regard to the authority of kings in the State, and of bishops in the Church. To take another illustration nearer home, so it has also been in respect to the sale and use of alcoholic drinks. But passing by all these illustrations of the point before us, we have, in the one memorable case already referred to in the Apostolic Church, the full and conclusive proof that an act wrong at one time may be lawful and right at another time by a change in the law respecting it—the law of right, and the law of God.

II.—*In the experience of any man, or of any community of men, that which is ordinarily wrong may become lawful and right, or, that which is ordinarily lawful and right may become wrong, by a change, not in the law, but in their own circumstances.*

Ordinarily, it is wrong, and a great sin, for me, by my own deliberate act, and upon my own sole authority, to take the life of my fellow-man. But if, in defence of my own life, or the lives of my family, I take the life of a midnight burglar and murderer, I am held guiltless before God and man. Ordinarily, all mob violence, the taking of the law into their own hands by individual men, or companies of men, for the doing of justice and the punishment of crime, we hold to be most clearly wrong. Yet cases sometimes occur in which the people of some oppressed community, without the sanction of law, and in defiance of the regularly constituted authorities, are compelled to rise in defence of their most sacred rights. The famous Vigilance Committee of San Francisco, thirty years ago, was a mob, which, with no authority of law,

banished a multitude of evil-doers, and overturned the government of the State. Yet that most remarkable, most regular, and, in a higher sense, most lawful of mobs, was the salvation of California, and all men now hold it acquitted of blame or wrong. Ordinarily, we hold it wrong to labor on the Christian Sabbath. But if flood, or tempest, or fire were endangering the property of ourselves or our neighbors, we could work from morning until night, with all good conscience, upon the holy day. There is no need to multiply these illustrations. In sudden and pressing emergencies, we all of us believe, and we all act upon the belief, that many things, ordinarily wrong, are made by our peculiar circumstances lawful and right. That is to say, we all of us believe that the right and the wrong of many things which we are called upon to do, depend not wholly upon the law, but in part upon the circumstances in which we are placed. In all such emergencies, the question arises—under these circumstances, what is right and what is wrong? And this question, however sincerely and honestly asked, we often find it very difficult to answer. We are in a position where our simple rule affords us no help.

III.—*The same thing, at the same time, and under the same circumstances, may be wholly right to one man, and wholly wrong to another man, just according to his own views of truth and duty, his own conscientious convictions.*

This is, perhaps, the most important of our three points, the one which we need most clearly to understand, most carefully to fix in our minds. The law of the Jewish Sabbath had been done away, the Christian was under no obligation to observe it, to him the seventh day was as any other day. But many of the Jewish Christians did not understand this change in the law of God. They believed the letter of the Fourth Commandment to be of

perpetual obligation, and that they were just as much bound to keep the Sabbath of the seventh day as they had been before the resurrection of Christ. The binding force of these conscientious convictions the Apostle distinctly recognizes: "Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it to the Lord; and he that regardeth not the day, to the Lord he doth not regard it." If the Jewish Christian believed himself bound to keep the Sabbath of the seventh day, he was bound to keep it. To go forth to his ordinary labors upon that day would be just as much wrong for him as if the law had not been changed. He was bound by his own conscientious convictions.

Just the same principle the Apostle applies in 1 Cor. viii, to the eating of meats offered in sacrifice to idols. The idol was nothing in the world. The meat was neither the better nor the worse for its false consecration, and he who had no conscience against it, might eat it freely and with thanksgiving. But if he had scruples against it; if he felt that by eating this meat he was joining in the sacrifice, worshipping the idol, and so polluting his soul, then his eating would be sin. Or, if his lawful eating would be an occasion of offence to a weaker brother, for this he must abstain, for this reason his eating would be sin.

Upon all such questions, says the Apostle: "Let every one be fully persuaded in his own mind." In these words, and in all his teachings upon this subject, he takes his stand upon a great principle, a principle of universal application, which is this—in all doubtful questions of right and wrong, every man's own conscience must be his own ultimate standard and guide. On every doubtful question, every man is bound to acquaint himself carefully with the teachings of the Word of God. He is

bound to use his own reason, honestly and diligently, in a full and careful examination of the question he is to decide. Most of all, he is bound to pray for the guidance of the Holy Spirit, that divine Teacher whose express office it is to guide men into the knowledge of the truth. When he has done all this ; when he has thus faithfully used all the means within his reach for arriving at a true decision, then his own conscience must be his final judge. That which his own conscience, thus guided and enlightened, distinctly forbids, to him will be wrong and sin ; even though to another man, with other light, and different views, the same thing may be lawful and right. Martin Luther, in all good conscience, and, as we believe, without blame, broke his monastic vow, and took to himself a wife. But there was many another monk of his time who could not see this question as he saw it, whose conscience was bound by his perpetual vow, and to whom, for this reason, marriage was forbidden as a grievous sin.

On the other hand, that which my own conscience, thus guided and instructed, pronounces lawful and right, is right for me ; even though to other men, with other light, and other views of truth and duty, it might be wholly wrong. I come to the table of the Lord with a clear conscience, although baptised only by sprinkling, and in my early infancy. But there is many a Baptist brother who could not do this without sin ; because, with his views of truth and duty, he has no right at the table of the Lord, until by full immersion he has made profession of his faith ; and by his convictions on this subject he is solemnly bound. To every man, at all times, and under all circumstances, to deliberately violate his own conscience, is sin.

And now, from the consideration of these three points,

let us advance to another truth, a truth of immeasurable importance to us and to all. These really and truly doubtful questions as to what is right and what is wrong, which, from the day of Peter's mission to Cornelius, have filled the Christian Church with controversy and confusion; which in every age have agitated, as they still agitate, human society; which have perplexed every individual man since men began to live and act as free and intelligent moral beings; these really and truly doubtful questions of right and wrong, what are they? They are, to those who have the Bible in their hands, always secondary and non-essential in their character. They never touch the firm and sure foundations of virtue and practical righteousness. God has not dealt so hardly with us as to leave the grand, essential questions of our moral life and eternal destiny in uncertainty and doubt. All these questions he has settled for us upon his own divine authority. Upon these vital points, to all men who reverently receive, and loyally obey the revelation of his holy Word, there is no question, there is no uncertainty. Always the doubtful question of right and wrong is one comparatively unessential to the great foundation principles of virtue and religion.

The early Church was troubled by many doubtful questions, questions of great importance, on which the apostles themselves held different opinions, and held them with strong conviction. But what were these questions? Whether the Gentile believer might be received without circumcision into the Christian Church. Whether, in addition to the Lord's day, the day of Christian rest and worship, the converted Jew was also bound to keep the Jewish Sabbath of the seventh day. Whether the Christian might innocently partake of meats which had been offered in sacrifice to idols. These, and such

as these, were the only really doubtful questions which disturbed the early Church ; and not one of these questions so much as touched the grand essentials of virtue and religion. Upon these vital points there was no controversy ; they were all settled by divine authority. So it has always been. In earlier and ruder times, while as yet the inherent rights of man were not clearly understood, it was long a doubtful question whether a good man might not, like Abraham, have in his household servants bought with money of the stranger. But there has never been any doubt that the Christian master was bound to regard and treat his Christian servant in all love and kindness, as a brother in Christ. At the present time there are many most vital questions which are held in sharpest controversy in the Christian world ; but the doubt and questioning upon these points are in the minds of those who do not fully receive, and reverently follow, the teachings of God's holy Book. In no truly Christian mind is there doubt or uncertainty upon one of these points. They are settled, by divine authority, beyond all controversy.

With us, as with the early Christians, the really doubtful questions of right and wrong are all of a minor and unessential character. Among true and faithful Christian men there are many questions as to various statements of theological doctrine ; but there is no question or disagreement as to the grand essentials of revealed truth, or of practical righteousness in the sight of God. There are questions as to Sabbath services, but none as to the sacredness of the Sabbath itself. There are questions as to the rights and privileges of women ; but among those who loyally accept the teachings of our Lord Jesus Christ, there is no question as to the sacred and perpetual obligation of the marriage vow.

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There are iniquitous laws in many of our States, which allow of a false divorce, a wicked severance of the marriage bond. But these laws, and all conduct or action whatsoever, on the part of any person or party, which in any wise infringes the sanctity of the marriage relation, or invades the sacred rights of husband, or wife, all truly Christian men are agreed in pronouncing, with constant and unanimous voice, both shameful and wrong.

So stands the case with us in all our moral action under the law of right, the law of God. Upon every vital and essential point, that law is explicit and clear. Upon all such points, every question which can arise before us is settled for us by a divine authority, beyond controversy or appeal. But, upon minor and non-essential matters, questions full of doubt and uncertainty do arise, will be always rising, to perplex our minds. Upon all such questions we can only follow the sound and excellent rule laid down by the Apostle. With honest, careful, prayerful study of the question before him, "let every man be fully persuaded in his own mind." And while, like the early Christians, we honestly form, and steadfastly maintain our own views of truth, and duty, and right upon all such questions, let us do so in the frank and cheerful recognition of the perfect right of all other men to do the same. Remembering that the questions in controversy are doubtful in their character, that good and honest men may differ in their judgment respecting them, let us learn to hold our own convictions in all magnanimity and fairness, in all charity and Christian love.

CHAPTER XII.

NEVERTHELESS.

THE law of right, which is the law of God, in its application to specific acts and practices, is not always the same. It varies greatly with the changing circumstance of human life. Many things which were lawful and right to the Old Testament saints would be sin in us ; many things forbidden to them we may do without blame. The moral responsibility of all men is measured by their light, their knowledge of the law. To men too ignorant, too unintelligent to have any idea of a law of right, there could be no such thing as sin. To men with but a vague and imperfect knowledge of the law, the guilt even of what seem to us great offences may be very small. A great part of that which is sin to us was, for these reasons, either not sin at all, or was sin only in a very small degree, to the early generations of men, as it still is to men in heathen lands.

This is true. But the whole tenor of the Scriptures, and, in particular, the sad story of the sin and repentance of David, recorded in the 11th and 12th chapters of the Second Book of Samuel, teach us very clearly that two other things are also true.

The first is that to all men, at all times, and under all circumstances, actual sin, the deliberate violation of the known will and law of God, is, in its character and its consequences, forever the same.

The second is that although sin may be forgiven, and

all the stain of its guilt washed away, forgiveness does not cut short, does not destroy or prevent the fruits and consequences of sin; that although his sin has been forgiven, whatsoever a man has sown, that he must also reap.

"Howbeit," said the prophet to the guilty king, "because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." Howbeit, as here used, means nevertheless; and this word nevertheless, in this connection, is well worthy of our thoughtful consideration. The Lord hath put away thy sin, thou shalt not die, *nevertheless*—. To David, this word came clothed with a terrible fulness of meaning, which he felt in many a dark and bitter hour to the end of his life. Thy prayer is heard, thy repentance is accepted, thy sin is forgiven, thy soul is restored, *nevertheless* that which thou hast sown thou shalt surely reap; the self-wrought punishment of thy sin, to the last jot and tittle, thou shalt surely endure.

Many seem to suppose that the Bible assures to the child of God full escape from all the consequences of his sin, as well as from the guilt of his sin, on the easy terms of repentance and prayer for pardon. It is a great mistake. We may look through the whole Bible, from beginning to end, and we shall not find the case of any other man, whether good or bad, who was punished for his sin as David was punished, the man of whom it is written: "I have found David, the son of Jesse, a man after mine own heart,"—as David was punished *after* his sin was forgiven. In this regard compare David with Ahab. With the later Old Testament writers, the name of Ahab is a very synonym for the most atrocious wickedness. "There was none like unto Ahab, which

did sell himself to work wickedness in the sight of the Lord." But Ahab was a godless man, to whom God had never revealed himself, of whom little was expected, and whose wickedness was, comparatively, of small account. And when, terrified by the thunders of Elijah, he humbled himself, and went softly before the Lord, the Lord turned from his anger, and, so far as appears from the sacred record, no punishment at all was visited upon him for his sin.

With David it was not so. David was the man whom God had specially chosen to be his servant and friend; to whom God had revealed himself in all the fulness of his goodness and his truth. The sin of such a man was of a deeper dye, its consequences were not so easily escaped. To him the word of the Lord was: "Thou art the man; and because thou hast done this thing, because thou hast killed Uriah the Hittite with the sword of the children of Ammon, and hast taken his wife to be thy wife, therefore the sword shall never depart from thy house. I will raise up evil against thee out of thine own house, and will take thy wives and give them to thy neighbor. For thou didst it secretly; but I will do this thing before all Israel, and before the sun. And because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die." Thus to repentant David, coupled with the assurance of forgiving grace and the restoration of the divine favor, came this dark, foreboding—*Nevertheless*. And the truth which we may clearly see in the light of this example, is that to every one of us, though our sins may have been forgiven, may have been wholly washed away in a Saviour's atoning blood, there comes by the word of the Lord the same—*Nevertheless*. Thy repentance is accepted, thy prayer is heard, thy sin is

forgiven, thy soul is saved; nevertheless, that which thou hast sown thou must surely reap; the fruits of thy sin thou must gather into thine own bosom.

If, until the feebleness of age is already upon me, I have misspent my life, have wasted my powers of body and mind in riotous living and sinful pleasure, repentance and forgiveness can never recover what I have lost, can never bring back my wasted life. I must come to heaven, if I come there at all, a shrivelled and blighted soul. If, like David, I have done some evil and shameful deed, some act of wickedness which has blackened my soul, and brought upon me the condemning judgment of God and men, like David I may repent and be forgiven, but to me as to him, repentance and forgiveness can never undo the wickedness I have done, can never stop it in its accursed fruitfulness of evil, can never remove its hateful memory from my mind, can never quench the fires of shame and bitter regret in my soul. To this day that sin of David remains an example terribly fruitful of evil. To this day it gives to the enemies of the Lord great occasion to blaspheme; is one of the greatest hindrances which every servant of Christ encounters in doing his Master's work. And if, in that dim unknown between death and the judgment, David still lives in a conscious, intelligent state, watching all that transpires on the earth, tracing on, generation after generation, century after century, this eternal fruitage of his own old sin, to this day he must still hear, as he heard in the flesh, those awful words of the prophet: "Thou art the man." And as it was with David's sin, so it must be with the sin of every man.

"Whereto" then, we may cry, with Hamlet's uncle in the agony of his remorse, "Whereto serves mercy?" Is there no escape from the power of sin and the curse of a

broken law? Has Christ died in vain? Is there no cleansing and restoring power in his atoning blood? Yes, there is salvation from sin, full, free, and everlasting, in true repentance and faith in the Lord Jesus Christ. Christ is able to save, even unto the uttermost, all that come unto God through him. Though we be adulterers, drunkards, extortioners, and thieves, the guilt and stain of our sin may be wholly washed away in his atoning blood, so that we may stand spotless and unreprouvable before our God and Judge. For, "Such," says Paul to the Corinthian disciples: "Such were some of you. But ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." These words assure us that the vilest sinner that walks the earth, by the redeeming power of repentance and forgiving grace, may be washed, justified, and sanctified in the name of the Lord Jesus, and by the Spirit of our God.

Let us turn, then, to consider somewhat more carefully just what this salvation of the Gospel really effects for the repentant soul. Though I have sinned never so deeply and desperately, if I have repented of my sin, and turned in simple, loving trust to Christ, the Lamb of God, who taketh away the sin of the world, by my repentance and faith three things have been accomplished for me.

1. I am reconciled to God.

Christ is the propitiation for my sins. He is my Advocate with the Father; and looking well pleased upon his face, for his sake my God and Judge says to me: "Son, thy sins be forgiven thee, go in peace." And so—

"My God is reconciled,
His pardoning voice I hear,
He owns me for a child,
I can no longer fear;

With confidence I now draw nigh,
And 'Father, Abba, Father,' cry."

I am reconciled to God. The law hath no more dominion over me. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk, not after the flesh, but after the Spirit."

2. I have recovered the lost integrity of my soul.

I have sinned, deeply and without excuse; but I have repented of my sin. I have rejected it, hated it, and thrust it from me. I have turned to Christ in a loving, trusting faith, and in his blood I am thoroughly washed from its guilt and its stain. I know not how he can do this great thing for me, but he has promised to do it, and I believe his word. He is the Lamb of God which taketh away the sin of the world. The blood of Jesus Christ his son cleanseth from all sin.

"His blood can make the foulest clean;
His blood availed for me,"

And so, by repentance of my sin, and faith in my Saviour's cleansing blood, I once more stand erect, pure and clean from every stain of guilt, in the recovered integrity of my soul.

3. I am made holy, and fit for a holy heaven.

Not only have I purged myself, by repentance and faith in Christ, of every stain and taint of sin, but, by the renewing power of the Holy Ghost, I am born again into a new and holy life. The Holy Spirit, the Spirit of God, has entered into my soul and abides upon me. By his blessed, transforming power I am brought into sympathy and union with the divine. Christ is formed in me. Steadily, and ever more and more completely, I am growing up into him who is my head, into fitness

for the life and companionship of a holy heaven. Striving day by day, and with all my powers, to live in full conformity to the law of right and the law of love, I dwell in God, and God in me. And so, with all the glorious company of the redeemed I shall come to Zion at last with songs and everlasting joy.

Poor, unworthy sinners as we are, through riches of free grace in Jesus Christ, ours shall be all the glory and all the blessedness of heaven forever and ever. We are washed, we are sanctified, we are justified in the name of the Lord Jesus, and by the spirit of our God. To us are given exceeding great and precious promises, by which we are made partakers of the divine nature. Now are we the sons of God ; and if sons of God then heirs of God ; heirs to all that our God and Father has to give, in this world and in all worlds for ever more.

All this is true, and yet, *nevertheless*, saved, redeemed, transformed, glorified though we may be, the old evil of our sinful lives has not been, cannot be, undone ; has not been, cannot be, forgotten. Suppose that like those men, high in business positions, whose crimes and punishment have been, during these last few months, so painfully prominent before the public mind, I have been guilty of a long course of swindling and fraud which has at last brought me to the State prison. By and by, when I have endured my punishment and been released from prison, I may be truly penitent for my sin, as penitent as David was when he wrote the 51st Psalm, and as freely and fully forgiven. But this will not undo the evil of my old crimes, will cover them with no veil of forgetfulness. The men whom my dishonesty ruined will still be living in poverty and distress ; the widow and the fatherless whom I defrauded of their living will still be pining in want.

From the deep and terrible injuries inflicted by my hypocrisy and wrong-doing, society and the Church will not have recovered. All this I shall know and feel, in every moment of my waking life, with pangs unspeakable of vain regret. The sight of my face or even of my name, will bring up in every mind the full remembrance of what I have done. I shall never look any man in the face without the soul-depressing fear that he is thinking of those old crimes and their terrible fruitage of evil. And so, like Cain, I must bear upon my forehead the brand of my felon's doom. And not upon my forehead alone; I must carry it with me to my grave, deeply burned into my inmost soul. I have repented, I have been forgiven, I am reconciled to God, and hope for heaven; yet, *nevertheless*, the wages of my sin will be surely paid.

Suppose, again, that I have been living for many years a vile, licentious life, debasing my soul with all the filth of lawless sensual indulgence, a corrupter of youth, a perpetual fountain of evil to society around me, but that even from this slough of pollution I have been redeemed by the power of almighty grace. I have repented of my sin, I have been forgiven, I am reconciled to God. But what has become of all that old, that horrible evil of my former life of shame and sin? Is it undone? Is it forgotten? Are its loathsome traces wholly obliterated from my soul? Oh! no, no. Would God it might be so! but so it is not, cannot be. The traces and consequences of my old life of sin have not been obliterated from my being by the cleansing, restoring power of the blood of Christ. Take some article of apparel, some rich and splendid garment, and throw it to your swine, to be trampled under their feet in the filth of that horrible slough in which they love to wallow. You can recover

that garment, you can wash it in pure water until it is wholly clean. But restore it as it was before, you cannot. All its delicacy, all its pristine beauty, are gone, to be brought back no more. So it is, and must be, with a soul recovered by a Saviour's redeeming grace from the filth of a vicious, licentious life. It is washed and made clean; but the deadly work, wrought through all its being by the old life of evil, cannot be undone. It is like a soiled, bedraggled garment, from which the freshness and delicacy of its native innocence are gone to return no more. If I have so sinned and been so restored, from the horrible memories of that old evil I can never escape. They have become a part of my existence itself. That old wickedness was a deadly disease, gnawing like putrid ulcers into my very being. It wasted my energies, sapped my powers of body and of mind, and marred with hideous deformity the whole countenance of my soul. From the filth of that evil life I have been washed and made clean. Its deadly disease has been healed. But I am like a brand half consumed plucked out of the fire, weakened and broken, scarred, seamed, and mutilated by the evil from which I have escaped. So, by the very nature of moral evil, it must be with all sin. It may be repented of, it may be forgiven, its guilt and stain may be wholly washed away; yet, *nevertheless*, its work must still remain, the harvests it has sown must still be reaped, its wages must still be paid until the darkness of the grave closes over the scene.

And how is it with the life beyond?

This, after all, is the great question, a question which must rest with oppressive weight upon our minds. Does the power of this dark, foreboding *nevertheless* end with the grave? Or, does it perchance overleap these bounds of time, and reach on, and on, into, it may be through,

eternity itself; carrying its shame and sorrow, its sharp regrets, nay, it may be its bitter remorse, into the very immortality of the redeemed, amidst the very glories of heaven? These are questions which we cannot answer; but, as we ponder them long and deeply, troubled thoughts will fill our breasts. This at least is clear. This life is a probation. We are here to prepare for heaven; and our heaven, if for us there is any heaven, will be just that for which we prepare. But if this is so, what a heaven many of us, who call ourselves Christians, must be preparing for ourselves.

Let me, in regard to the future life, as I already have in regard to the present life, bring this question home to myself; and let me do this, putting myself for each and every man who is conscious of sin in the sight of God. Suppose, then, that as the returning prodigal came home to his father's house, so I come to heaven at last, after having spent and wasted my substance, my energies, and my life in the riotous pleasures of sin and lust, the mere wreck of my early self. Here I am, after my perilous voyage over the stormy sea of life, safely harbored at last in the blessed heaven. But what a poor, blighted, shrivelled soul, to take my place among the glorious sons of God! They have been trained and well prepared for that higher life. All their powers have been unfolded. They have put on Christ, have grown up into his likeness, until they stand in equal companionship with the angels of the elder heaven. And as I measure myself, so weak, so unformed, so worthless, with their strength and glory; as I compare myself with what I might have been, with what God made me to be, and what I ought to have become, what else than deepest humiliation can take possession of my soul? To what else can I look forward, through all the eternity before me, than sharpest pangs

of vain regret that I should so have wasted my heavenly inheritance by the follies of my mortal life ?

Or, suppose again that I am saved at last, after long years of Christian profession, but of cold, half-hearted, unfaithful profession, my spiritual nature weak and undeveloped, my work everywhere neglected and unperformed, my soul poor and bankrupt in treasures laid up in heaven. What glory, or what joy can there be for me in a heavenly life so begun ? As I look within, what can I see but a spiritual nature, feeble and dwarfed by an unfaithful, worldly life ? As I look around me, why must I not see on every side that which will fill me with grief and shame ? It may not be so, but it seems to me that coming thus to heaven, I shall look with dismay upon a life high and glorious, with which I have little sympathy, for which I have no adequate fitness or preparation ; that I shall see on every hand distressing fruits and evidences of neglected opportunities, of work unperformed ; that, saddest of all, I shall see many a mournful, vacant place ; places forever vacant, of those whose souls were entrusted to my keeping, whom I should have taken by the hand and led tenderly to heaven, but who are not there. And so, on all things within me and around me, why must I not read forever, as in burning words : *Unfaithful servant, unfaithful servant, unfaithful servant*, there is no glory, there is no reward here for thee !

And now, to set the matter in still stronger light, let me suppose that my life has been, not simply unfaithful, or even inwardly and secretly corrupt, but actively and powerfully evil. Suppose that, through all the years of my active life, I have been a rumseller ; pursuing my infernal craft, as so many are pursuing it to-day, with shrewdness, skill, and terrible success. For all these years I have been plying the tempter's arts, laying my corrupt-

ing, destroying hand upon fathers, brothers, sons ; upon men in mature life, and unwary youth ; kindling in their veins the fires which could not be quenched, seducing them from the paths of virtue and peace, and dragging them steadily downward to poverty, vice, and shame. And not these individuals alone, but their families with them, and their children after them, until society around me is filled with corruption and evil ; until the ever-swell-ing crowd of my victims, in long and woful procession, are passing on from their life of vice, misery, and shame, to the awful retributions of the eternal future. All this *I* have done. But at last my eyes have been opened ; I have been enabled to turn from my evil ways in true repentance, and through a Saviour's atoning blood, to find forgiving and cleansing grace. And then, like the converted Saul of Tarsus, I have set myself, with all the energies of my ransomed being, to redeem the time, to serve my God and generation, until, like the great Apostle, in spite of my earlier crimes, I rise at last to eminent holiness and fitness for a holy heaven.

But where are they, that vast and woful multitude, whom, in my old days of sin and evil, *I* led astray, *I* seduced and ruined, *I* dragged down to shame and death ? While I am here, amid all the glories and joys of heaven, they are in outer darkness, where their worm dieth not, and their fire is not quenched, doomed to an eternity of shame and woe. Oh, bitter and terrible thought ! Oh, vision of horror and gloom ! Can I ever rid that thought from my soul ? Can I ever get that vision away from before my eyes ? Will the time ever come through all the eternity before me, when, as the picture of their wretched doom rises before my mind, I shall not be compelled to cry, in agonies of vain regret : All this is *my* work ; *I* led these souls astray ; *I* dragged

them down to sin, and shame, and death ; *I* sent them to outer darkness, and everlasting woe, and well do I deserve to share their doom ?

Are these things so ? Does this inexorable *nevertheless*, from which there is no escape this side the grave, throw onward its dark foreshadowings over the whole eternity even of the redeemed in heaven ? These are painful questions which, it may be, we cannot answer here. But whatever questions there may be in regard to this subject which we cannot answer, upon this point at least there is no uncertainty, no doubt. Sin is not, as so many persons, especially so many young persons, and, alas that it should be so ! so many who call themselves Christians seem to imagine, a light and trifling thing, to be indulged in with little anxiety or compunction, to be easily and wholly escaped from on the simple terms of repentance and prayer for pardon ; to be at will, like a worn-out garment, thrown off and altogether forgotten. Oh, no ! It is not so. Sin is an evil and a bitter thing ; that abominable thing that God hateth. Sin is a suicide of the soul. Every deliberate act of sin is a stab at our own vitals, inflicting wounds which may be healed, but of which the scars and mutilations can never be effaced. Sin is a deadly disease, gnawing like a consuming cancer into the very substance of our moral being. Sin is the work of a wicked life ; an evil and enduring work. He that worketh receiveth wages ; and the wages of sin is death.

CHAPTER XIII.

INSPIRATION : THE HEBREW LANGUAGE : THE EARLIER HEBREW SCRIPTURES.

THE Bible is like the body of a living man. The man, of mature years and perfect health, stands before us a living organism, instinct with life in every part. The life is there, in every limb, organ, and function, a mighty presence, manifest, ever acting, the source of all that makes the man differ from a lump of lifeless clay. But when we attempt to detect and examine this life, as something apart from the body ; when we try to look at it and understand it as it is in itself, we find ourselves at once baffled and wholly at a loss. No human skill has ever yet been able to penetrate its mystery, to find its vital seat or source, or to understand its nature, the secret of its spontaneous power.

Yet this is a search which we cannot give up, which with every failure we find ourselves impelled to renew. We say : Let us take some limb or member of this living frame, and carefully examine it to see if we cannot discover the secret and the nature of this mysterious life. So we sever a foot from the body, and proceed to dissect and study it with minutest care. Our quest is wholly vain. We find abundantly the results and products of life, but the life we cannot find. The life has fled ; and the dissevered foot lies before us a mere lump of dead, decaying matter.

Then we say : We will take some nobler organ, one

more important in its character and offices, and one which seems to be nearer to the hidden seat of life. We will take the right arm; and if we examine that with care, perhaps we shall find the life. But again our search is vain. From the amputated arm the life is gone; it has no more to reveal than the foot.

Not yet discouraged, we will make another trial. If in this wonderful material organ of the living spirit there is any seat of the life, surely the heart must be that seat. If we take the heart from the body and study it wisely, we may hope in that to find the secret of the life. But again our disappointment is complete. As an organ of the living body, the heart is indeed the seat of life. But the heart dissevered from the body has nothing to reveal. It is just as dead, as totally without value for our present purpose, as the amputated arm or foot.

There is but one thing more that we can do, and that is to examine the brain. The brain is the organ of the intellect. It is the instrument and the measure of all the mental power of the man. If we dissect and examine this with care, we may be able to penetrate the mystery of life. But still our search is wholly vain. From the brain, too, every trace of life is gone. It is but dead, decaying matter which has been a subtle instrument of life and thought, but now it has nothing to reveal. Thus impossible is it to discover the seat, to penetrate the mystery, to detect the secret, to explain or understand the nature, of that life, which in every part and organ fills and energizes the body of the living man.

Just so we shall find it if we attempt to penetrate the mystery, or to explain the nature of that divine inspiration which makes the Bible the Word of God. That the Bible as a whole is the Word of God we cannot doubt. It is a sun of divine truth, shining by its own light. It

satisfies our reason, it commands our consciences and the reverent acknowledgment of mankind, it is slowly revolutionizing and transforming the world. It is a whole of divine truth, symmetrical, harmonious, complete. In every book, in every part, it is instinct with the life of that divine inspiration which makes it the Word of God. There is no book which can be spared from the sacred canon, no book which is not part of the Word of God. Yet when we take it, either book by book, or as a whole, and try to discover the nature, to detect the secret of that inspiration which makes the Bible a living body of truth, we find ourselves baffled and wholly at a loss.

We shall find this true, first, if we take the Bible book by book. Let us begin by severing a foot, some less important member, from this living body of truth, and studying it carefully to see whether we can detect the seat and the secret of that inspiration by which, as it stands in the Bible, it is pervaded as by a principle of life. We will take the Book of Judges. This book is an integral and very important part of the Bible, an essential link in the sacred history which could on no account be spared. It is in unison and harmony with the rest of the sacred Book, and standing in its place as a part of the Bible, we cannot doubt the fact of its inspiration. But when we sever it from the Bible, and sit down to analyze and dissect it in the hope of discovering the secret and the nature of its inspiration, our quest is wholly in vain. From this member, thus cut off from the living whole, the life has fled; it has nothing whatever to reveal. We cannot find out who wrote this book, nor what proof there is that the writer was inspired by the Holy Ghost, nor by what authority it was placed upon the sacred canon. It seems a mere chronicle of the early times of the Hebrew commonwealth, written by some Jewish

priest or prophet as freely and naturally, with as little consciousness of divine inspiration, as the history of the same times was afterward written by Flavius Josephus. From the dissection and analysis of this book we have evidently nothing to learn respecting the nature of divine inspiration.

Let us turn then to some other and very different book; some higher and more important member, the right arm, as we may call it, of the living body of truth. Such a book is the Epistle to the Hebrews; for, surely, in no part of the Bible are the light and life of divine inspiration more clearly manifest than in this epistle. But when we sever it from the rest of the Bible and sit down to study it by itself, the secret of its inspiration is wholly hidden. The early churches knew nothing whatever as to its authorship, nor of any evidence, except that which shines in the epistle itself, that its writer had been inspired by the Holy Ghost. The epistle had no voucher but itself, and for three hundred years a great part of the Christian community was in doubt whether or not it was to be received as a part of the Word of God. And when at last it was placed upon the sacred canon, it was on no other authority than that of the late and hesitating consent of the churches. Clearly, as to the nature and the mystery of divine inspiration, this most important member of the living body of revealed truth has nothing to reveal.

Let us then leave the members of this living body of the Word of God, and go directly to the heart, the gospels of our Lord Jesus Christ. These gospels of the four evangelists we know are inspired. They are the very essence of divine and revealed truth. Yet when we take any one of them, sever it from the rest of the Bible, and sit down to dissect and analyze it in the hope of dis-

covering in it the secret and mystery of its inspiration, our search is wholly in vain. Like the foot and the arm, the dissected heart lies before us a lump of lifeless flesh. "Forasmuch," says Luke in opening his gospel narrative, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." This is very excellent and sensible; a very proper introduction to the narrative of a man in every way qualified to write the story of our Lord's earthly life. But there is no claim, and no indication, of divine inspiration. The evangelist was evidently writing just as freely and naturally as I am in writing these words, and with just as little consciousness of any supernatural inspiration. Taking any one of these gospels, severing it from the rest of the Bible, and sitting down to dissect and examine it as carefully as we may, the mystery of its inspiration is still a secret which we cannot find out or understand. The writers do not claim to have been divinely inspired; there is nothing to indicate that they wrote under any stress or consciousness of divine inspiration; for the fact of their inspiration the gospels have no vouchers but themselves. To the questions how these writers were inspired, and in what their inspiration consisted, the study of their work will give us no answer.

Thus far our search has been wholly in vain. This body of revealed truth is full of life, instinct with life in every part, but the mystery of that life we have not

been able to penetrate, its nature we cannot understand. There remains, however, one other thing that we can do, one further trial that we can make. The Law of God as given by Moses we may well regard as the head, the brain, of this living body of truth. In this, if we study it well, we may perhaps find the hidden truth which we seek. As we begin our study of this divinely given Law, it seems at first as if we had indeed found that for which we had so long and so vainly sought. Here are the Ten Commandments, written by the finger of God upon tables of stone. Here is the Law, the whole constitution of the Hebrew Church and State, which the Lord spake unto Moses. "And God spake all these words, saying—" Here surely is divine inspiration clear and plain. And yet, as we study the matter more carefully, we see at once that we have made no advance toward discovering the truth of which we are in search. We know that God spake by Moses; but the *spoken* word of the Lord to Moses is not the *written* Bible which is to us the Word of God. What we want to learn is how, by what means, in what manner, and to what extent, these oldest books of the sacred canon *were written* by divine inspiration. To these questions the study of the Pentateuch will give us no answer. These books themselves give us no light upon the question of their own authorship. Nowhere in the Bible is it so much as intimated that Moses wrote these books in their completeness as they stand in our own Bibles. That he did not so write them is certain, because the last chapter of Deuteronomy contains the account of his death and burial. When or by whom they were written out in their completed form, or through what changes they passed before the time of Ezra, there are none to tell us. That these books were given by inspiration of God we cannot doubt. But what this divine

influence or supervision really was, in what way, or to what extent, it was exercised, we cannot tell.

These books of the Pentateuch are the work of a human author or authors, and were evidently written just as freely and naturally, under just as little sense of divine constraint or control, as any other books of the ancient world. So, excepting the record which the prophets have given of divine communications made to themselves, it is with the whole Bible taken book by book.

And so it is, again, with the Bible taken as a whole. God might have written the whole Bible, as he wrote the Ten Commandments, with his own finger, upon tables of stone. He might have made the several writers of the sacred books the mere involuntary mouth-pieces or amanuenses of the Holy Ghost, as spiritualistic mediums are supposed to be of the spirits of the dead. Or, when the volume was at last completed, he might have given some voice or sign from heaven endorsing and authenticating the whole. None of these things has he done. No prophet or apostle was commissioned to collect in one volume the whole body of revealed truth, to seal the completed book by divine authority, and, with such solemn and public sanctions as should forever authenticate the book to all men as the Word of God, commit it to the keeping of the churches. The early Christians had no Bible. Christ and St. Paul had endorsed the Law, the Prophets, and the Psalms, as given by inspiration of God; but the several writings of the New Testament had never been collected in one volume and had no such vouchers. These several treatises had no endorser but themselves. Each church could only select, on its own judgment, from the whole body of such writings a New Testament for itself. As to some of these writings, notably as to the Epistle to the Hebrews and the Revelation of St. John, the gravest

doubts were long felt in many of the churches whether they were divinely inspired or not. It was only by the common and unanimous consent of the churches, after three hundred years of doubt and hesitation, that the canon was at last completed and sealed. All this was clearly in accordance with the divine intent. It was meant that we should have this treasure in earthen vessels. It was meant that the human element in the Bible should be full and free, and, outside of the truth divinely revealed, characterized by the common limitations and imperfections of humanity. It was meant that the Bible should shine like the sun by its own inherent light, with no other authentication or endorsement than that of its own truth commanding the conscience and the reason of men.

In no other way, perhaps, can we obtain so good an idea of the nature and the methods of divine inspiration as by the careful and intelligent study of the earlier Hebrew Scriptures. Until within the past fifty years, except for the little told us respecting it in the Old Testament, the old world of Nimrod and Abraham lay almost as completely buried in darkness and oblivion, almost as much forgotten and unknown, as the city of Nineveh had lain for ages before the grave of that once mighty metropolis was discovered and opened by Mr. Layard. Now this darkness has been dispelled. By the researches and discoveries of the past half century, that ancient world has been raised from its grave and brought forth into the light. Now it lies before us in its history, its social, political, and intellectual unfolding, its manners and its life, with something of the same clearness and fullness as the later development of Greece and Rome. These new revelations have thrown a flood of light not only upon the primitive condition of man and human society, but upon the earlier books of the Old Testament.

Ethnologically speaking, the language which gradually developed into the Hebrew of David and Isaiah was not distinctively Semitic. In the days of Abraham, Isaac, and Jacob, it was simply the language of Canaan; being spoken alike by the Hamite Phœnicians and other Canaanite tribes, and by the Shemite Hebrews and Arabs. It now seems to be pretty certain that in the days of these patriarchs the Assyrian, Phœnician, Hebrew, and Arabic were all essentially one language, the Assyrian being the only one of the four which differed from the others sufficiently to make it a dialect by itself. It is yet more certain that when Jacob and his family migrated to Egypt, the Chaldæan cuneiform was the only method of writing as yet known in any part of Asia, unless the semi-cuneiform inscriptions left by the Hittites of the Orontes, and not yet deciphered, form a single exception. If not the first language, Hebrew was certainly one of the first languages ever written with a phonetic alphabet. The Egyptian and cuneiform characters represented, not vowel and consonant sounds, but ideas, words and syllables. The first truly phonetic alphabet, a few characters representing only the radical sounds of a language, and by which all the words of that language could be spelled, was the so-called Phœnician alphabet. This alphabet was used by the Phœnicians, the Hebrews, the Moabites, and the other peoples of that part of Syria. Where was this alphabet invented? This question let us consider carefully.

It was after the birth of Abraham, apparently, that the Canaanite tribes, migrating from the neighborhood of the Persian Gulf, occupied their new settlements in the Holy Land. They brought with them their native language, akin to the Chaldæan of their day, and equally akin to the Assyrian,—the language which seems to have been

spoken at that time, with only dialectic variations, by all the tribes of Southwestern Asia, from Nineveh to the Strait of Babelmandeb. They were not a literary people, and suprisingly few remains of any thing written by them have been preserved. With all their commercial and manufacturing industry, moreover, they were not a quick-witted and ingenious people. In all their art they were imitators rather than inventors. They had little need of the new alphabet, except for business purposes, and were not the people to strike out at once this grandest of all human inventions. It seems more that doubtful whether this alphabet in its completeness was their invention at all. Whoever invented it, there is not the slightest indication that it existed, every thing points to the conclusion that it did not exist, until long after the time of Moses.¹

We are thus brought to a very important proposition, which I think cannot be controverted.

The Hebrew language, as a cultivated and written language, distinct from Phœnician, Arabic, and Aramæan, the language which has come down to us in the Hebrew Scriptures, had no existence until long after the time of Moses.

It did not exist in the days of Abraham, Isaac, and Jacob, whose petty tribe spoke the common language of

¹ The opinion to which the best authorities now incline on this very important subject, is that the so-called Phœnician alphabet began to be formed by the Phœnicians, from Egyptian sources, about or after the time of Moses. The Phœnicians were politically dependent upon the great kings of the XVIII and XIX Dynasties, and in all commercial and naval matters, formed the right arm of their power. In the time of Moses and the Exodus, the Phœnicians were thus living in very intimate relations with the Egyptians, and under a controlling Egyptian influence. It was, apparently, under these circumstances, not earlier than the Hebrew Exodus, perhaps many years after the Exodus, that the Phœnicians derived from the Egyptian hieratic characters the first idea, and the germinal forms, of those letters which have since been developed into the one Phonetic alphabet of the civilized world, or, at least, of all the civilized world west of the Indus.

the tribes and peoples around them. It was not formed in Egypt, where the vernacular of the Hebrews, especially during their century of bondage, must have been the language of the Egyptians. It was the slow development of Hebrew society after the settlement of the Israelites in the Promised Land. The inference from these premises is obvious. When Moses led the Hebrews out of Egypt, the language in familiar use among them, in which he addressed them, and in which they received the Law, was not Hebrew but Egyptian. If Hebrew had begun by this time to come into existence as a form of speech, it certainly did not yet exist as a written language. Egyptian, on the other hand, the vernacular of the Israelites at this time, had been for ages a highly cultivated language, unfolding into an immense and exceedingly various body of literature. Moses was an Egyptian scholar and man of letters, learned in all the wisdom of the Egyptians; and in Egyptian, beyond a doubt, all his speaking and all his writing were done. It was long after the death of Moses that both the language and the alphabet came into being, which were to be the media through which the Old Testament Scriptures were to be given to mankind. At the present time all things point to the conclusion that no beginning had been made in writing the Hebrew Scriptures, in the form in which they have come down to us, before the time of Samuel.

The earliest reference in the Old Testament itself to any writing, or to any thing written, in the Hebrew language appears to be the record in 1 Samuel x, 25. "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord." The expression in Judges v, 14. "Out of Zebulon they that handle the pen of the writer," is evidently a mistranslation. It should rather read: "The staff of the leader,"

or "the rod of the numberer." The Book of Jasher, the oldest of the post-Mosaic books, was written after the accession of David, as appears from 2 Samuel, i, 18. There is nothing to indicate that through all the long period from Caleb to Samuel, after the Egyptian had been forgotten, the Hebrews had any knowledge of the art of writing, or any thing in writing that they could read or understand. There is no reference to the Book of the Law; no such book seems to be known to either people or priest. This remark applies to Samuel himself. This great prophet, priest, and judge appears to conduct his high offices with no reference to, or knowledge of, a Book of the Law, and following only the traditions of his people and divine instructions communicated to himself. It seems clear that Hebrew writing began in the schools of the prophets under the supervision of Samuel, and that Samuel himself was the first Hebrew writer. Nor is any other hypothesis more probable than that this great man, the father of Jewish letters and founder of the Jewish state, should have developed and perfected the alphabet with which he wrote.

If further investigation and more perfect knowledge shall sustain and establish the views which I have now presented, two conclusions will follow, which must be accepted as fundamental propositions in the study of the Old Testament Scriptures.

I.—*Until after the time of Samuel, the earlier books of the Old Testament existed in a form very widely different from that in which they have come down to us.*

To Samuel, and the earliest Hebrew writers after him, these books must have come partly in the form of unwritten tradition, and partly in the form of documents more or less fully written out in Egyptian, or in some

other language, dialect, or mode of writing quite different from their own now pure and fully developed Hebrew. The Book of Genesis must have existed, until long after the time of Joseph, only as the unwritten traditions of the Hebrew race. It seems to have been not much earlier than B. C. 1500 that the Assyrian kings first brought to their own capital the cuneiform mode of writing, and a body of Chaldæans to act as their scribes in the use of it. We may hold it as certain that when Jacob and his family settled in Egypt no Shemite people had ever had a written language.

The divine revelations contained in the Book of Genesis appear to have been made from time to time to one and another of the patriarchs through the entire period of the Patriarchal Dispensation. Nor are we to suppose that these revelations were given in their maturity and completeness once for all. As in the case of later prophecy, there was evidently a growth and development in this earlier body of revealed truth. A vague and distorted account of the six days of creation is found among the cuneiform inscriptions, which appears to have come down from the old Accadians. This seems to indicate that the story of the Creation had already been partially revealed in the time of Noah; but for that revelation in its completeness, as we read it upon the sacred page, we must look to some prophet more gifted, and of later date, perhaps to Abraham, more probably to Moses. Who first gathered up the sacred traditions of the Hebrew race, and wrote them out in the Book of Genesis, we cannot tell. It is possible that this work had been done in Egypt before the time of Moses. Under the Shepherd Kings, there may well have been, among the kindred of Joseph, cultured and well-educated men, entirely competent for such a work. This, however,

is not probable. We have much better reason for believing, as has always been believed, that Moses was the first writer of the Book of Genesis. Moses was an Egyptian scholar and man of letters, more deeply interested than any other man could be in preserving these sacred traditions of his race, better qualified than any other man for the work to be done, and we can hardly doubt that by him this book was written.

That Moses wrote out at least the substance of the other four books of the Pentateuch is distinctly and repeatedly affirmed in those books themselves. In Deut. xxxi, 24-26, we read: "And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bore the ark of the covenant of the Lord, saying: Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Here we have a distinct account, not only of the authorship of the Book of the Law, but of the measures taken to preserve it, until the, as yet, far-distant age, when the Hebrew people could receive in their own written language these oracles of God. As Moses left these records of the Pentateuch, so no doubt they remained in the time of Samuel; still intact and complete, but in a foreign language which, perhaps, no Hebrew could read and understand. If the views I have now presented are correct, when Samuel came to man's estate, not only had he no Book of the Law which he could read for instruction and guidance, but all after Moses,¹ in the literature of his country, was as yet nothing more than unwritten poetry or tradition. It seems clear, that when David came to the throne, of the Book of Jasher, and the books of Joshua,

¹ Or, at the farthest, after Joshua.

Judges, Ruth, and Samuel, as they now stand, not one word had been committed to writing. Samuel, apparently the first Hebrew writer, made some beginning in composing the annals of his people; and some record of the life and exploits of Joshua may well have been made in Egyptian, which in his day must have been still the spoken language of himself and his people. But we may affirm confidently that at this time no beginning had as yet been made in writing any part of the Bible in the form in which it has come down to us. Those finished and elegant Hebrew writings, which form the earlier books of our Old Testament Scriptures, must have been the work of a later and more cultivated generation.

II.—*The Old Testament in its entirety was the fruit and the work of the Church of the Old Dispensation after it had attained to its most perfect culture, its full social, intellectual, and spiritual development.*

From the beginning God had been revealing, through one and another of his servants, that measure of his truth which the world needed and was prepared to receive. Through Moses, the greatest of the prophets, he had given to the Church and the world a full revelation of his Law. The hypothesis of Prof. Robertson Smith—that Moses left behind him in writing but little more of the Law that bears his name than the Ten Commandments; that the Law, as it now stands recorded in the Pentateuch, had no existence before the time of Isaiah; that the last four books of the Pentateuch were written by some of the later prophets, who, divinely inspired for their work, took the Mosaic idea and developed it into an elaborate system for the government of the Jewish Church and people after their return from the Babylonish captivity; and that it was only by a kind of legal fiction that these books were referred to Moses—we cannot for a

moment accept. The Holy Ghost did not so stoop to a pious fraud. The Bible does not affirm a falsehood when it declares that the Lord spake unto Moses all the words of this Law. The books of the Law have all the marks of having been written in the times to which they refer, and no author certainly ever enstamped the impress of his own spirit and genius upon his work more deeply than Moses has upon the Book of Deuteronomy. We believe and must believe that Moses wrote those books substantially as they stand to-day. But we must also believe that when Samuel and David arose to build upon the old foundations the grand superstructure of the Jewish Church and State, all these old revelations, all that was remembered of the dealings of God with man in all the ages of the past, existed only in the form of unwritten tradition, or of divinely inspired records in a foreign and unknown tongue. These crude materials of Holy Writ were to be taken in hand, and wrought over into that perfect word which was to remain to all coming time the light of the world, by a new order of prophets; an order of men not only divinely inspired, but trained and formed under the higher culture, and in the larger views and conceptions of the fully established kingdom of God.

It was in this new and higher order of things, in which men like Nathan, Elijah, and Isaiah were the messengers of God to men, that we must believe the whole of the Old Testament to have been written in its final and permanent form. In the course of this long period, extending from Samuel to Malachi, holy men of God, having now at their command, for the first time in the history of mankind, a noble and affluent language well fitted to be the medium of a new and more perfect revelation, as they were moved by the Holy Ghost, wrote in their own Hebrew tongue all the books¹ of the Old Testament

¹ Unless the Prophecy of Daniel be an exception.

Scriptures. They recorded at length, and in many different treatises, the history of the kingdom of God in their own land. They wrote out that wonderful body of poetry, philosophy, and prophecy, which was the noblest and most precious fruitage of the intellectual and religious life of their people. And, finally, although this work seems not to have been fully accomplished until near the close of the prophetic period, they translated and gave to the Church and the world the old Mosaic records, the full text of the divine law.

If this view is correct, it may well be regarded as involving a great mystery. We are taught that the Law was given by Moses with wonderful manifestations of the divine glory, and awful solemnities of the divine sanction, in minute and elaborate detail, and in systematic completeness. Yet we are to believe that it was so given only to remain for a thousand years almost wholly in abeyance; to remain hidden and unknown in a foreign tongue, until the people for whose benefit it had been given had ceased to exist as an independent nation. At first thought, this certainly seems one of the strangest things in human history. Yet it may be that in a careful study of the circumstances of the case, the explanation of this seeming mystery will clearly appear.

Whatever the divine purpose may have been in giving the Law, that purpose was fully realized in the event. If, therefore, we would learn what this purpose was, and find the explanation of any seeming mysteries in matters relating to the Law, what we have to do is to study carefully the facts of later Jewish history. Now the leading, controlling facts in the history of the Jewish Church, so far as they relate to our present purpose, are few and clear. The whole system was ordained and directed to

prepare the way for Christ and Christianity. This preparatory work, which was perfectly accomplished, consisted in two grand developments, which were equally important, equally essential to the end in view. These were, first, the development, or production, of the Old Testament Scriptures ; and, secondly, and later in point of time, the development of the Jewish people. As the Old Testament Scriptures were the divine revelation on which the Gospel of Christ was to be founded, so the Jewish people was the necessary foundation of the Christian Church. There could have been no New Testament without the Old ; no Christian Church without the Jewish people. As a people, the Jews had received an intellectual training and culture such as no other people, except the Greeks, had ever enjoyed ; while religiously, they had received a thoroughness of instruction and education such as no other people had ever known. Thus prepared, this people had been strangely scattered throughout the whole civilized world. Go where they would, the first Christian preachers found in every city and town a community of Jews, affording, with its Gentile sympathizers and semi-converts, a ready-gathered congregation in which the Gospel could be preached, and from which the nucleus of a Christian church could be drawn.

In the careful study of these two mutually related facts, we shall find what seems to be the full explanation of the mystery under consideration. Professor Robertson Smith and others have shown conclusively that until the return from Babylon the Mosaic Law was never fully established among the Jewish people, was never clearly understood by them. This was plainly in accordance with the divine intent, and with the necessities of the case. After the return from Babylon, among a more

intelligent people, and in a more highly civilized age, the Law soon became familiarly known and fully established in practical operation. Then, under the Law, began the long drill and discipline of the Jewish people. The results of this long training, in that fixed, unchangeable character which it gave to the Jews, are perhaps without a parallel in history. Its end was perfectly accomplished in preparing the way for the establishment of Christianity. But it was an iron rule, a stern and relentless discipline, under which no freedom of thought or opinion could exist. Under this rigid bondage to the Law, the light of Old Testament prophecy was speedily and finally quenched.

It is in this quick suffocation of all prophetic activity under the full reign of the Law, beyond a doubt, that we are to find the reason why that reign was so long delayed. The first and great end of the Jewish system was to be the production of the Old Testament Scriptures. But this grand result was to be the fruit of prophecy, the work of the prophetic order. It was necessary, therefore, that the course of things should be so ordered as to provide a full and fair field for prophetic activity, and perfect freedom for the prophetic mind. An iron reign of the Law, like that which followed the return from Babylon, would have been fatal to such a purpose. We are safe in assuming that if the Law had been fully established with the conquest of Joshua, the prophetic order would never have run its grand career, the Old Testament would never have been written. It was with wisdom truly divine that the whole course of events was directed. Until the prophetic order had done its work, and that full freedom might be allowed for that work, the Law was held in abeyance, operative only in its main outlines, its great and essential principles. Then the Law was set up, in

fullest authority and vigor, to accomplish the second grand result, the training and discipline of the Jewish people.

From this survey of the Old Testament Scriptures two inferences seem to follow, which are equally applicable to the whole Bible, and which may be laid down as canons fundamental to the subject of Divine Inspiration.

1.—*The several books of the Bible were written freely, under no consciousness of divine constraint.*

So far as we can see, there is not a book in the Bible which was not written in the full and free exercise of the author's own powers, under no consciousness of the constraining influence of the Holy Spirit. It is evident that all the writing, translating, revising, and changing of all these books was done under a divine supervision which made them just what they needed to be, just what it was the divine intent that they should be, as component parts of the sacred canon. But this divine supervision appears to have been something of which the several writers had no consciousness. They evidently thought, composed, and wrote exactly like other men. The prophets knew that they had seen the visions of God, that they were the fully authorized messengers of God to men. But when they sat down to write out their prophecies, they seem to have written just as freely, under just as little consciousness of a divine constraining power, as the minister of to-day writes when preparing his sermon for the Sabbath service.

Just so it appears to have been with the evangelists and apostles of the New Testament. They knew that they were divinely taught to be teachers of men; but there is nowhere the slightest indication that they were conscious of a divine control in the choice of language

and the act of composition, as they wrote their several treatises. The truth which they were to make known they had been divinely taught ; the words and the writing were their own. With the historical writers of both the Old Testament and the New, the case is even stronger. Under a divine supervision, of which they were not conscious, and which is known to us only from its results, the authors of the books of Joshua, Judges, Samuel, Kings, Chronicles, and the Acts of the Apostles, seem to have written as mere historians, without a thought of divine inspiration. The conclusion seems unavoidable that the writing of the Bible, in every book and every part, was freely done by human authors, without any consciousness or knowledge of supernatural control.

2.—*From this prominence and freedom of the human element in the production of the Bible, there results, further, an element of uncertainty, which is equally prominent, and equally characteristic of the sacred volume.*

No lover of the Bible can have thoroughly studied its several books and their history, without becoming painfully conscious of this uncertainty, which, like an obscuring cloud hangs over all the light of these divine revelations. The Old Testament is full of uncertainty. In regard to many of its books we do not know when or by whom they were written, through what translations or changes they have passed, nor by whose hand, or on what authority, they were given their final and permanent form, and placed upon the sacred canon. On a multitude of points the Septuagint, the Bible of the apostles and early Christians, differs widely from the received Hebrew text ; and in many of these discrepancies which of the two is right, and which is wrong, or whether either of the two is literally and verbally correct, none can tell.

Just the same thing is true, although in a lower degree, of that which forms the foundation and the life of the New Testament, the Gospel of our Lord Jesus Christ. That the gospels of the four evangelists were all and equally written under a divine guidance and inspiration, we cannot for a moment doubt. Christ the Lord lives, and speaks, and works in them in the fulness of his divine presence and life. They are truth, pure and unalloyed, and as such, they command the reason and the consciences of men. Yet for any certainty of absolute, verbal exactness in the reports which the evangelists have given us of the Master's discourses and teachings, we shall seek in vain. It is conceded that Mark and Luke were not disciples and followers of Christ during his lifetime, that they have given us their gospels wholly at second-hand. And any one who will read Dean Milman's judicious remarks upon this subject,¹ will see how little we know about the earlier documents which they used in compiling their narratives, or from what sources their information was drawn. Matthew and John, indeed, were intimately associated with Christ through the whole of his public ministry; and were eye- and ear-witnesses of that which they recorded. But they never thought of trying to give a complete and verbatim report of their Master's words. That their inspiration was not of such a character as to ensure verbal exactness in their reports and citations is clear from the record itself. Their citations from the prophets, and of the inscription upon the cross, are from memory and in substance, and make no attempt at verbal accuracy. The same thing is manifestly true of their reports of their Master's teaching. They have given a brief epitome or outline of, or collection of extracts from, a mass of dis-

¹ "History of Christianity," Book i, Appendix ii.

courses and teachings, which, if verbally and fully reported, would have filled a volume larger than the whole Bible. They assert no claim for themselves to divine inspiration, and appear to have written mainly from memory, and long after their Master's ascension to heaven. The record of each of these writers, moreover, is strongly colored by his own individuality. In style, cast of thought, and mode of expression, the Christ of John differs from the Christ of Matthew as much as John and Matthew differed from each other. Taking all things into the account, we seem compelled to believe that these evangelists made no attempt to give exact and verbatim reports of any of their Master's teachings; but only to give correctly, with perfect truthfulness, and, as far as possible, in his own words, the substance of what he had said. That they have done this, under the guidance of divine inspiration, we have not the shadow of doubt. We have a true record of the Master's teachings and wonderful works. But when we seek for the exact form of words in which he spoke, we know not where to find it. We may well doubt whether there is so much as one verse or sentence in the whole New Testament in which we can be sure that we have the *ipsisima verba*, the very words, just as they were spoken, of the Master himself.

This is a strange fact. It is more than strange, it is a painful fact. We long for certainty, not in the truth and spirit alone, but in the words of the sacred volume. And when we cannot find this certainty, we cry out in bitter disappointment, as if our faith had no sure ground on which to rest. And yet, nothing is surer than that this veil of uncertainty was left over the whole Bible of clear and positive purpose. There was no need of such uncertainty. The Bible might just as well have been so given that

every sentence, and every word, should bear the seal and impress of the inspiring Spirit, as to have been written as it was. Why did not Christ write his own Gospel, so that every word of his teaching should be authenticated by his own hand? Or, if this could not be, because it was needful that his Gospel should be embodied in the story of his life, why did he not appoint some specially fitted disciple to write his Gospel, and give to this record his own supervision and endorsement? Neither of these things, nor any such thing, did he do. It almost seems as if he never gave so much as a thought to the preparation of an authentic and perfect record of his teachings for the instruction of his Church in after time. This absence of all certainty in regard to the language of so much of the Bible, and in regard to the nature and extent of its inspiration, was not the result of accident, or of oversight. In this respect the Bible is just what God meant it should be, has perfectly realized the divine intent.

If we study the matter carefully, it may be that we shall see the reason why it was the will and purpose of God that this obscuring veil of uncertainty should so cover the literal form, the language, the letter of his holy Word. Just before he left them, the Master said to his disciples: "I have yet many things to say unto you, but ye cannot bear them now."¹ These words involve a principle which applies to the whole revelation, and to all revelations, of divine truth. The truth of God, as it can be received and understood by the human mind, is not unchangeably one and the same; it cannot be fixed, once and for all, in any statements or forms of words. It is a body of truth always changing, ever enlarging, growing, expanding. For this reason, any fixed, precise, dogmatic statement of an article or principle of religious

¹ John xvi, 12.

belief can never be any thing more than a half truth, imperfect, one-sided and misleading. To this great fact it was needful that the method of divine revelation should conform ; and to this fact it does conform. It was meant that the Bible should not come to men as a scientific text-book of religious truth, of which every passage, every sentence, every word, were to be interpreted forever, with mathematical precision, in their most exact and literal sense. It was meant that the Bible should contain no fixed and unchangeable dogmas, to become the elements of one perpetual and immutable creed. It was meant that whoever would know the truth should find it, not by searching the Bible for detached sentences and dogmatic statements, not by subtle exegesis and the minute study of words, but by the broad and general study of all that God has revealed in his two Books, comparing Scripture with Scripture, and Scripture with Providence.

CHAPTER XIV.

KNOWLEDGE OF GOD.

CAN God be known, or can he not be known, by the human mind? Can the eternal One, the infinite, omnipresent, omnipotent, and omniscient Spirit be comprehended and known by mortal man? This is one of the deep questions of our religion, and one which we shall do well to study carefully in the light both of the Scriptures and of reason. Two propositions seem to cover this question in all its length and breadth.

I.—*In a certain limited sense, God is like us, and can be clearly known by us.*

This the Bible declares at the outset, in the plainest and most positive terms, in that one short sentence, which is the foundation-stone and key-note of the whole system of revealed truth: "So God created man in his own image." Thus, in the beginning God created man like himself, as far as the finite can be like the infinite, in every characteristic and attribute of his essential nature. It is because God so created men, that they can know him, are held bound to know him. "My son," says dying David to Solomon, "know thou the God of thy fathers"; and St. Paul tells us that the heathen are without excuse, in that they are not willing to know the God who has so clearly revealed himself in all his works, and in themselves. We can know God, and do know him, because he is like ourselves.

The foundation of all our knowledge is our knowledge

of ourselves. The basis and starting-point of all that we can ever know, is the consciousness of our existence. First of all, we know ourselves, our own individual existence, our own desires, feelings, hopes, pleasures, and pains; our own powers, plans, purposes, and modes of action. Then, from ourselves, comparing them with ourselves, and because they are like ourselves, we learn to know other men. We feel, and very soon have evidence by which we know, that other men are just like ourselves; that they feel as we feel, suffer as we suffer, find pleasure in that which pleases us, are endowed with the same faculties and powers, are governed by the same motives and laws. In a word, we know other men because they are like ourselves.

It is from this knowledge of ourselves and of other men that we rise to our knowledge of God; to all the knowledge of God that the Bible teaches us, all the knowledge of God of which we are capable. In every point in which the Bible reveals God to us we are able to understand and know him, because we see in him a superior, a divine likeness to ourselves. First of all, and upon every page of the Bible, he reveals himself as a conscious, individual Being, personal, self-acting, and intelligent. We read the teaching and understand it well, because in what he has thus revealed of himself, we see a conscious, individual Being like ourselves.

Next, he declares of himself: "I am the almighty God." All through the Bible, in a hundred different ways, we are taught that he is a God of omnipotent power. This, too, we understand; for we see clearly that this almighty power of God, not in degree indeed, but in kind, is just like the power which resides in our human wills, and which we exercise every day.

We are taught that in the beginning God created the

heaven and the earth ; that he formed all things that breathe, all things that live, all things that are ; that year by year he renews the face of the earth, that he cares and provides for every creature that his hand has made. The view here opened to our mental vision is high and vast, yet this revelation of God, as the God of creation and providence, we well and clearly understand, because in all this he is like ourselves. In our little spheres we are continually doing the same.

We are taught that by wisdom he founded the earth, that all things are naked and open to his all-seeing eye, that in him are depths of wisdom and knowledge unsearchable and past finding out. Unsearchable, and past finding out, they are indeed ; yet, in all the infinitude of his wisdom and knowledge, we feel and know that God is like ourselves, that our nature is in this respect, and pre-eminently in this respect, the true image of the divine.

We are taught that he is holy and pure, righteous and just ; that he is merciful and gracious, long-suffering, and abundant in goodness and truth. And in all these attributes of our God we, if we will, may know him as he is. For, holy and just, forgiving, good and pure, ought we also to be. And so if we go through point by point with all that the Scriptures teach us of God, first as a moral being ; then as an intellectual being, a being of mind, of thought and reason, of wisdom and knowledge ; and then as an active and executive being, a being of creating, upholding, and governing power, we shall find that every moral, every intellectual, every executive attribute which the Scriptures ascribe to God, is the attribute also and equally of the ideally perfect man.

The same thing is yet more clearly seen in the relations which the Bible everywhere speaks of God as

maintaining with his people. There can be no nearer relationship, no closer likeness, between two different individuals, than the relationship and the likeness of the father to his children. The son derives his being from his father ; he is like his father in every feature, faculty, power, and function in body and in mind. But everywhere in the Bible, and with strongest emphasis, God speaks of himself as the Father of those who love him and walk in his fear. When ye pray say : " Our Father which art in heaven." " For," says St. Paul to the Athenians, " we are all his offspring." " Therefore," says our Lord, again, " take no thought, saying: What shall we eat, or what shall we drink, or wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things." " Wherefore," says St. Paul, citing from the Old Testament prophets, " come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." But if there is any thing in existence that the child can thoroughly know, it is the father who begat him, whose very being is reproduced in his own. And if God is our Father, and we are his sons and daughters, surely we can know him, and love him, and trust in him.

But, in the contemplation of this truth, we are able to rise to loftier heights, and into clearer light, even than this. Not by words and divine declarations does the Bible most clearly and most powerfully teach us that God is like us and can be known by us. In Jesus of Nazareth the divine and the human have been united in one. The Word, which was with God, and was God, became flesh, and dwelt among us, and we beheld his glory. Here we rise far above the old primeval declaration that

man is the image of the divine. For Jesus Christ, while very man, bone of our bone and flesh of our flesh, is also very God, God incarnate in human form. In him God and man are made one. This human Saviour, whose name is Emmanuel, which is, being interpreted, God with us, walked the earth in lowliest guise, mingling freely with his fellow-men, sharing all their experiences, hungering and thirsting, hoping, fearing, suffering, tried and tempted, and dying at last in agonies of shame. Much, by the teachings of his Word, we had known of God before. But in Christ his Son he stands clearly, so far as he can be to our finite capacity, he stands wholly revealed. We know him, not merely as like us in his attributes, we know him in our own nature, our elder Brother, our Helper, our Friend. With Christ the eternal Word, we too are the sons of God, children and heirs of the same Father, joint-heirs with Jesus Christ.

Thus, on almost every page, and with ever clearer light, with ever-culminating power, does the Bible teach us that God may be clearly known and apprehended by us. It teaches us that we are fully capable of understanding his nature, his character, his law and government, his principles and modes of action, his feelings and purposes, because we are his offspring, sprung from his being, made in his image ; because he is our Father, and we, if we love him, and walk in his fear, are sons and daughters of the Lord Almighty.

According to the measure of our little capacity we can know God. And yet : " Who by searching can find out God ? who can find out the Almighty unto perfection ? " How can the finite measure the infinite ? How can the mortal and fleshly fully comprehend the spiritual and divine ? We are thus brought to our second proposition.

II. — *In that he is a spirit, infinite in his being and eternal in his existence, he is not like us, we cannot know him as he is, we can form no true conception of his being and his nature.*

When we read of God in the Bible as the Creator, Upholder, and Governor of all things; as our Father and bountiful Benefactor; as good and just, forgiving and full of compassion, it seems to us at first that we know him perfectly, with as full and complete apprehension as we know one another. But when we come to think of him more particularly; when we try to form some distinct conception of him as a personal Being, we find ourselves at once baffled and wholly at a loss. We cannot by searching find out God. For he is a Spirit, the King eternal, immortal, invisible, the only wise God.

God is a Spirit. No man hath seen him, or can see him. He has neither form, nor parts, nor properties, nor place. We cannot think of him as here or there. He is everywhere, like the viewless air. He filleth immensity with his presence. He pervades and fills the universe, yet the universe cannot limit or contain him. Far beyond the utmost verge of created things his omnipresence stretches on and on to infinity itself. An infinite Spirit. What idea, what conception can we form of such a God? In this we cannot know him; he is not like us; there is in our nature no measure, no criterion of such a Being.

It is just the same when we try to form any distinct conception of God as eternal in his existence; existing from eternity to eternity, without beginning, without end. We believe that our own existence shall never end. But we were created at the first, and we cannot conceive of ourselves as existing without a beginning. No more can we conceive of God as existing without a beginning. Yet

he must have so existed, or he would not be God. There was no other God from whom his being could have been derived. From eternity he has been God alone. That from the first beginning of created things, from the first beginning of the planning of created things, God has existed and reigned as King supreme, we can understand. But carry back the point of this beginning as far as we may, to the longest period of past duration over which the imagination is able to stretch; and then, beyond this utmost conceivable point of duration past, it is eternity still. There, as here, we can only say: From eternity, without beginning, God has existed, and from eternity to eternity he is the same. And if backward through this eternity we try to follow the being of God, it is still the same. On and on we pierce, until we seem to have measured eternity itself, and still it is eternity beyond. But what idea can we form to ourselves of God, as thus existing, alone, alone, in the void and emptiness of infinite space, through all the eternities before the first beginning of created things? Of this eternal existence of God we can form no conception at all. In this he is not like us, we cannot know and comprehend him. And when we try to fathom the depth of this unsearchable mystery, we only lose ourselves in the idle vagaries of vain speculation.

So it is again when we try to conceive of God as an infinite Being; infinite in greatness, in power, in knowledge and wisdom, and in his eternal omniscience. We can describe such a God in words, but when we try to form to ourselves any distinct conception of what the words mean, we cannot do it. We say that God is infinite in his being, the Author of all things, the Cause and End of all things. But if this is so, then every thing that is, every thing that ever shall be, must have existed

in him from eternity, first in thought, conception, and purpose, then in actual reality. But if this is so, then all things must have been present to his view from eternity in infinite and absolute foreknowledge. To all the eternity to come, there can never be one creature, one thing, one act, one sin, one thought, which has not from eternity been perfectly, vividly present to the mind and omniscient view of God. All this seems very certain; but pause a moment, and see to what strange conclusions we are coming. If all this is so, then to the mind of God, from eternity to eternity, there can be nothing new. There can be no new view of things, no new idea or thought, no new emotion or experience; there can be no disappointment, no pleasing surprise, no hope, no fear, no anger, no regret, no pleasure, and no pain. There can be no volition, no exercise of will, no sovereign authority, no controlling power, no directing providence, and no fatherly care; because all things that are or ever shall be, in form, manner, and circumstance, were fully, perfectly included in the omnipotent fiat which called the universe into being, and started the stupendous whole upon its everlasting unfolding. After that one exercise of omnipotent power, there remains nothing to be added, nothing to be done. So we may go on, until we have eliminated every attribute of personality from the divine, until we come to the pantheism of our modern materialists, or the subtler pantheism of the old Hindû philosophy; making God nothing more than the unintelligent, impassive, impersonal soul of the universe, and say: God is all things and all things are God. For, we should have to go but a few steps further in this course of reasoning before we came to the conclusion that the original fiat, which started the universe upon its vast unfolding, was not the intelligent volition of a personal God, but only a necessary unfolding of the impersonal Divine.

When we shrink back appalled from this utter negation and denial of all that the Bible teaches us ; from this blotting out of existence of our dear and blessed Father in heaven, with all his power, his gracious providence, and his tender love, we begin to see how true it is that in that we are finite and God is infinite, he is not like us, and we cannot comprehend him and know him as he is. We believe that God is eternal and infinite in his being, but we learn to hold this great truth meekly and by faith, as a deep mystery which we cannot fathom, cannot understand.

It is so, finally, when we try fully to understand the manifestations by which the One Infinite and Eternal Spirit has revealed himself to the knowledge of men. He has made himself known to us in a threefold manifestation as the Father, the Son, and the Holy Ghost. In this is the crowning mystery of the Godhead, the mystery of the One in Three, for God is One. "I am the Lord, and there is none else ; there is no God beside me." Yet the Father is God. "To us there is one God, the Father, of whom are all things, and we in him." And Christ the Son is God. "In the beginning was the Word, and the Word was with God, and the Word was God ; and the Word was made flesh, and dwelt among us, and we beheld his glory." And the Holy Ghost is God,—the Spirit of God, God himself abiding in the souls of men. What shall we say of this seeming contradiction ? There is but one thing which we can say. In this is a mystery of the divine nature which we cannot fully fathom or understand. God is an infinite Spirit ; and in that he is such, he is not like us, we cannot know him as he is. We cannot understand fully either his being, or his modes of action, or his manifestations of himself. We believe in the Bible as a true Word of God, because it fully ac-

credits itself to our reason. And because the Bible so teaches us, although we cannot understand the mystery, we believe in God the Father, God the Son, and God the Holy Ghost, one God, personal, individual, indivisible, in a threefold manifestation of himself to finite minds.

As we study carefully the teaching of the Bible in regard to the triune God, we find it, like every thing else in this sacred book, very simple, and fully commending itself to our reason. God the Father, the eternal Jehovah, the infinite Spirit, is our Creator and King. More than this, he is our Preserver, our bountiful Benefactor, and our loving Father. His mercy toward us is full and boundless; and it was his eternal purpose, by his redeeming grace, to recover us from our lost estate, and bring us, in unity with himself, to the glory of his heavenly kingdom. But God the infinite Spirit we could not know. We could not understand his purposes, or reciprocate his love, or be saved by his grace. To fulfil his purposes of mercy he must come nearer to us. He must descend to our lowliness; must manifest himself in a form which should command our sympathy and our love. This he did. In the person of Jesus of Nazareth he humbled himself to assume our nature. He became incarnate in a human Saviour, who is at once the Son of God, and the Son of Man. This stooping of the Infinite was not in vain. God in Christ *is* reconciling the world unto himself.

All that the Bible teaches us about religion is based upon this one idea—God with us; God our Father, we his children, God and man joined together in holy and everlasting unity. Christ while on the earth was God with us. That was his name. But he could not abide here in the flesh, he must ascend to his heavenly throne. Yet in his departing he would not leave his Church be-

reaved and alone. "It is better for you," he said, "that I go away. For, if I go away, I will send you another Comforter, even the Spirit of Truth, which shall abide with you forever." This promise was fulfilled. The Holy Spirit descended upon the waiting disciples and filled their souls,—descended, not for a day, or a year, but to abide forever. And so, in the place of Christ, and more than he could be, in his human and bodily form, to his Church, the Holy Spirit became, and still remains, and shall remain to the end of time, God with us and in us, the very Spirit and presence of the living God in his Church, and in the souls of all believing men. And so, upon all the saints and faithful in Christ Jesus, the love of God our Father, and the grace of our Lord Jesus Christ, and the communion of the Holy Spirit are and forever abide.

CHAPTER XV.

THE MAN DIVINE.

THE union of the divine and human in the person of Christ is the great mystery of our religion. To many, the doctrine has seemed a contradiction in terms, impossible and absurd.¹ Yet to this doctrine the New Testament is most positively committed, and we have no choice but to believe it, or to reject the New Testament altogether as a book divinely inspired. But if the New Testament is a divinely inspired book, there is certainly nothing in it contrary to reason; nor is there any thing of which we may not hope that the human mind, in due time, and when properly instructed, will be able to see the reasonableness and the explanation. The whole truth in regard to the great mystery of "God manifest in the flesh," we certainly cannot yet explain; but it may be that from the point of view of positions already taken in these theses, we shall be able to see how there might be such a union of the divine and human in a true man, that, while fully marked by all the qualities, characteristics and limitations of humanity, he should yet, in his essential nature, be truly divine, "very God of very God."

Without pressing too closely the literal sense of single passages, we may hold it as unquestionable that in the conception of Christ, of his nature, as at once human and

¹ John Adams wrote in his old age to Thomas Jefferson, if I remember rightly a passage read nearly thirty years ago: "I cannot believe in three Gods, who are yet one God."

divine, and of his relation to the Father, which was held in common by all the New Testament writers, the following eight propositions are involved :

I. God is strictly one. "The Lord our God is one Lord."—Mark xii, 19.

II. Christ has his own separate personality, in which he exists as a being distinct from the Father. "Consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him."—Heb. iii, 1, 2.

III. Christ was and is a man. "There is one Mediator between God and men, the man Christ Jesus."—1 Tim. ii, 5.

IV. Christ is divine and one with the Father. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us."—John i, 1, 14.

V. Christ existed in divine glory before his birth as a man. "Glorify thou me with thine own self, with the glory which I had with thee before the world was."—John xvii, 5.

VI. Christ was the Creator of all things. "For by him were all things created. . . . And he is before all things, and by him all things consist."—Col. i, 16, 17.

VII. Christ is the King supreme, and the final Judge of men. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations : and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Then shall the King say unto them on his right hand : Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Mat. xxv, 31, 32, 34.

VIII. Christ is subordinate to the Father, and subject to his law. "My Father is greater than I." "I have kept my Father's commandments, and abide in his love."—John xiv, 28 ; xv, 10.

We have thus before us the great paradox of the Christian faith. On the one hand, we are taught that, in his spiritual being, Christ is no other than the Infinite Spirit, the Eternal God, one with the Father. But it is distinctly affirmed, on the other hand, that during his mortal life he was a true man, fully characterized by all the qualities and limitations of humanity, all the attributes of his divinity being for the time wholly veiled, and in abeyance. He was "made of a woman, made under the law." He was born as other men are born, suffered as they suffer, died as they die. He was possessed of no divine powers or prerogatives in active exercise, had no consciousness of his own divine nature, and no knowledge of such a nature until he acquired it, as other men acquire knowledge, by instruction from without, or from his own reasonings. He was subordinate to the Father, subject to law, exposed to temptation, capable of sin. He was born like other men without knowledge or power, the mere germ, in body and in mind, of his coming manhood. From this intellectual blank of his early infancy he grew, just as other men grow, in mental stature, in strength of mind, in knowledge, and in wisdom.

Such is the doctrine, to which the New Testament stands fully committed, respecting the union of the divine and human in the person of Christ. Through all the ages of the Christian past it has seemed a hopeless paradox, a mystery which the human mind could never penetrate or explain. Can it be that with the light which advancing knowledge is throwing upon our own human nature, this great mystery, like so many other mysteries, is

destined to melt away? Can it be that in this clearer light we shall be able so to understand this great truth that there will appear in it nothing contradictory, impossible, or absurd; nothing which the human mind cannot understand as clearly as it can the mystery of its own nature; and so nothing which we cannot hold by a reasonable and an intelligent faith? It may be so. It may be that to this clearer view it is possible for us even now to attain.

Before we can see how it was possible that Christ should be both God and man, we must first answer the question—What is man?

Man is a composite existence, made up of a physical organism which we call the body, and a spiritual force, vitalizing and actuating the body, which we call the spirit or soul. Of these two component factors of our human nature, it is the body, and not the soul, which is predominant and controlling. The body conditions every thing. So far as we now know, or can know, the soul, although an individual existence, sprung in its germ from the life of the father, has no personality of its own, is not capable of an active, an intelligent, or even of a conscious existence apart from the body. It comes to consciousness in and through the body, is absolutely dependent on the body, cannot act, cannot be conscious of its own existence, except by the aid of its material organ. It is a force unknown, incomprehensible, immeasurable. We know nothing of its greatness, of the real extent or magnitude of its powers. It is limited by the body, as the power of the stream is limited by the wheel through which its force is applied. With a wheel of only a ten-horse power, the Mississippi, with all its waters, can exert no more than the power of ten horses. So far as we know, the soul of any man may possess powers ten times, a

hundred times, a thousand times greater than, through its present organism, it is able to display. We say that Newton has a mighty, a gigantic mind; that an idiot has no mind at all. Yet the difference between these two men is wholly in the body, not at all in the unknown spiritual force behind the body. Let Newton's brain soften, and he becomes an idiot; and, if the process of decay goes far enough, while he still lives, his mind will wholly cease to act, will lose all consciousness of its own existence, and he will lie before us a mere breathing corpse. On the other hand, as the result of merely physical treatment, by which the defects of his imperfect body are to some extent removed, the fettered and hidden mind of the idiot is often enabled to blaze forth in astonishing, though usually eccentric and one-sided, power.

But if the body conditions every thing in the powers and capabilities of the man; if the unknown spiritual force behind the body might be ten times, a thousand times, a million times greater than it actually is, yet no slightest sign of this added greatness be manifest in the man, it follows that it might be infinitely greater than the ordinary human soul, yet the man be still precisely the same. But this, according to the most positive teachings of the New Testament, was just what was true of Christ, the Son of Man and the Son of God. He had no individual soul, sprung from a germ derived from the life of a human father. He was made of a woman, but was born without a human father, by the power of the Holy Ghost. His body, conditioning everything in his composite existence, made him a true man; but the unknown spiritual force behind his body was the infinite Spirit, the eternal God. In simplest, most literal truth, he was one with the Father, "very God of very God."

But at this point a very important question arises. If this view is correct; if the body of Christ conditioned every thing in his mortal life, so that the infinite Spirit within him could be, in its manifestation, no greater and no more than a human soul would have been, what was gained by his divinity, by the incarnation of the divine Spirit in his person? and what did his essential divinity enable him to accomplish in any way, or for any end, beyond what he might have accomplished as a mere man?

In considering this question we may observe :

1. The complete veiling of our Lord's divinity was part of that humiliation by which he prepared himself to redeem the world. Nor did it in any wise, or to any degree, invalidate or hinder his redeeming and atoning work. None the less, because for the time his divinity was veiled, was he the Son of God, his well-beloved Son, the only begotten of the Father, full of grace and truth. It was the Son of God whose blood was shed upon the cross, the one sufficient sacrifice for sin, "the Lamb of God, who taketh away the sins of the world."

2. As it relates to the glorified state of Christ the eternal King, we may feel sure that the full and sufficient answer to this question is to be found in the nature of the spiritual body. What we any of us are in our real spiritual nature, and what we shall be in a future and perfect life, doth not yet appear. In our present state the soul is limited, shut in, narrowed down, by a material organism utterly inadequate to its powers. But our faith is that in the resurrection this shall not be so. We believe that, in the spiritual body, every soul shall find an instrument fully adequate to the exercise of its utmost powers. And we believe that this is just as true of the spiritual body of Christ, as it will be of our own spiritual bodies. King of Kings, seated at the right hand of the

Majesty on high, he still retains the human form, is still as truly man as when he walked the earth in his mortal life. But his spiritual body, as ours will be, is fully adequate to the perfect manifestation and exercise of all the attributes and powers of the soul within ; so that in and through his spiritual body, he lives in the full consciousness and active exercise of all the prerogatives and powers of his inherent divinity.

It only remains to consider the teachings of the New Testament concerning the pre-existence of Christ, and the glory which he had with the Father, the creating power and providential government which he exercised with the Father, before the world was. In the many and very positive expressions upon this point which are found in every part of the New Testament, it is very clear that Christ himself, and his disciples following his example, identify him with the creating and governing Logos, or Word, of God. The word which we speak is the manifestation, the revelation of the hidden, unknown, incomprehensible soul. God is an infinite Spirit, "whom no man hath seen, or can see." The revelation which he has made of himself in his works and in his inspired Book, are his Word, through which alone we can know him. Taking up this idea, and adopting, with modifications, a very ancient conception of heathen philosophy, the later Jewish thinkers accustomed themselves to speak of God in action, God manifesting himself in his creating and providential work, as the Logos, or Word. And to this divine Logos they ascribed the attributes of personality. They spoke of the Logos as creating, as actively exercising all the powers of deity. With this creating Logos, who was in the beginning with God, and was God ; the express image of the Father's person, and by whom he made the worlds, Christ is, in the New Testament, clearly identified.

Upon this point we may observe that inasmuch as Christ was a man, while the creating Logos was not a man, any completeness of personal identity between the two was clearly impossible. According to the view now presented, the separate personality of Christ belongs wholly to his humanity. It results from the acting of the divine Spirit through a human body. We find no reason for ascribing any such distinct personality to the creating Logos. We have no better ground for believing that that Logos was a being distinct from the Father, endowed separately with consciousness, perception, memory, reason, and volition, than we have for attributing a like separate personality to the corresponding "word" of a man. So far as we can see, the creating Logos as a personality is a mere mental abstraction. We can regard that Logos as nothing more, and nothing else, than a method of the divine manifestation. If this view is correct, Christ is one with the creating Logos, just as he is one with the Father. He was the full manifestation, the perfect Word of the Father, and he might well feel that in him all the earlier manifestations which the Father had made of himself were continued and perfected. The New Testament conception would thus be this: The Logos created all things; Christ is the perfect Word of God; the spiritual essence of both is the whole being of God; therefore both are the same.

[END.]

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